

T H E  
SALT of the SACRIFICE;

OR, THE TRUE

Christian Baptism

DELINEATED,

According to REASON and SPIRIT :

As gathered from sundry Discourses on  
that Subject.

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By JAMES RELLY.

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HAVING *abolished in his flesh the enmity, the law of commandments, contained in ordinances, for to make in himself, of twain, one new man, so making peace, Eph. ii. 15.—Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. ii. 14.*

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L O N D O N :

Printed for the AUTHOR; and sold by S. BLADON,  
Bookseller, in Paternoster-row.—Price Two Shillings.

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The Author was a native of the  
County of Pembroke, at first  
a student, Printer of Dr. Whitford,  
Clap, then printer at London  
in Coach makers Hall & afterwards  
in Bartholomew Close & in  
Crosby Square. — He died  
April 25<sup>th</sup> 1778 in his 58<sup>th</sup> year  
— This was one of 14 publications  
by him.

He was a Lemniasist & generally  
called an Antinomian —  
He appears a wholesale dealer  
in Antinomies —



T O T H E  
R E A D E R.

**A**MONG those who may read the following treatise, on the Reason and Spirit of Baptism, there will be many who, instead of attending to argument, or of submitting to the conviction of truth, will be challenging the reasons of such a publication; as if it were extremely difficult, if not totally impossible, for the author to propose to himself, or to the community, any valuable end, by writing on such a subject.

Prepossession disqualifies men for reading with candour and impartiality; and even irritates them to condemn, where they have not yet heard: to prevent, if possible, the lead of such a spirit, I shall endeavour in this preface to the reader, to render such reasons for my writing and publishing on the subject of ordinances, as will, I trust, satisfy the truly candid, that I have not acted in it altogether without reason.

Satisfied with a positive testimony, concerning Jesus the Son of God, as the perfected and final salvation, set forth before the face of all people; many years elapsed before I saw it needful to treat negatively of the matter; by an attempt to shew, that certain usages in the church, which are judged to contain the essence of christianity, are not perfectly consistent with the truth of Christ.

The things, which I and others were taught to abstain from, as weak and beggarly elements, were never animadverted on in my discourses, only when justice to such passages of scripture as I happened to treat on absolutely required it; and then they were touched with all possible brevity, and tenderness.

The use of ordinances amongst others, I never inveighed against; nor did I at any time attempt, either publicly or privately, to dissuade men from subjection to them: nay, so far was I from desiring to impose my faith on others, that I rather discouraged their abstinence from those things, when it appeared that their conviction was not from above.

Under this influence, faithfully following the light that directed my own path, I should  
have

have rested well content that all mankind should do the same, however they might differ from me ; nor was it possible for me to censure any man for thinking otherwise than my self ; having these words engraven on my heart, “ No man can receive any “ thing, except it be given him from above.”

The utmost that my friends and I sought for was, that having faith, we might be permitted to have it to ourselves ; and this we thought we had a right to expect : but, alas, we were taught by experience, that our hopes were by much too sanguine ; and that, considering the attachments of men to externals in religion, we had but little reason to expect such a toleration as exempted us from their censure.

We were calumniated as evil-doers ; and loaded with reproaches, as neglecters and contemners of divine ordinances ; the most rigorous, and even severe censures, were estimated as mild, in comparison of our deserts, so very atrocious were our errors judged to be. That we might possibly err from mistake, or that we had the least degree of good-meaning among us, or that we were able to render but the shadow of a reason



for our conduct, were hypotheses much too favourable for our indulgence.

It was constantly insinuated, and even affirmed, That we, bidding defiance to revelation and reason, neglected the ordinances of God, and poured contempt on them, only because they were commanded, and the continual observance of them enjoined us, in the Bible; and, that having no colourable plea for our proceedings, we affected to treat all reproof, and every attempt to regulate our sentiments, with wanton sneering and ridicule.

Our adversaries continued challenging, and even defying us to render a reason of our faith; and our forbearance made them not only conclude, but affirm, that we had no reason to render. Hence, we were registered as obstinate hereticks, rejected and cut off from the Christian name, in their judgment; and exposed to feel the smart of every rod of power, but that which providence has not put into their hands.

I could yet have been well satisfied, to have possessed my soul in patience, and peaceably to have endured what I esteemed as the reproaches of Christ; but some sincere hearts stumbling, and others growing uneasy,

it was judged needful that a defence should be made, by rendering a reason of the hope that is in us, respecting these matters.

This induced me from time to time to treat on the subject of ordinances; and at last it was thought right that I should print those discourses, as a proof that we had a foundation for our faith: but, as I had no notes by me, to assist my memory in recapitulating by the pen, what without pre-meditation I had delivered in the congregation, it may not be expected, that I should recollect, with any preciseness, what I had thus delivered; therefore, I chose to entitle it, as a gathering from sundry discourses, &c.

I can propose none other advantage to myself from this publication, than what consists in taking up the cross of Christ, and in following Him. But as mankind, in proportion as they are subject to ordinances, as they are bigoted to externals under the idea of real christianity, are, in my judgment, deprived of the sweet felicity of the gospel; and are either strangers to, or greatly estranged from, the adorable Person, and imbibed Spirit of our Saviour. So if by means of this, or by any other, they may be brought to see that Jesus is All and in All—That He is before all things,

things, and that by Him all things consist—That in Him, as the First and the Last, the curse is removed—That in Him all the promises are yea, and amen—That He is the Spirit, the Substance, the Accomplishment, and Final End of every ordinance; the advantage is great, as the comfort is real, both in him who communicates, and in him who receiveth.

If these matters, so well attested, and explicitly taught in the holy Scriptures, are, as the things of Christ, shewn to us by the Spirit of Truth; they will not only endear the Person and Salvation of Christ to us, but they will endear all his creatures to us also, for his sake; and herein consists the true spirit of morality; for if love thinketh no evil, much less will it injure its neighbour.

He who believeth doth not make haste—Nor is this a hasty publication.—The manuscript has lain by me these three years; during which time, I have often seriously read it over; and though my frames of mind at such times have been various, yet I have always found, in the reading of it, a full conviction of its truth; my conscience also always bearing me witness, that it was writ-

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ten with a single eye, to the glory and honour of our Lord Jesus Christ.

But, as the love of Jesus renders the mind exceedingly tender, I have hitherto delayed printing it, lest, though some approved of it, other sincere hearts might possibly feel an uneasiness, to them unknown before; this I considered as a certain misery to my self, as the unfeigned sorrow of my fellow creature is really my own.

Therefore, nothing but the conviction, that I seek not myself, but Christ Jesus the Lord; and that my witness is on high, that I had nothing in view in writing it, nor have I any thing in view in publishing it, but the glory of Divine Grace, as exhibited by Jesus Christ our Lord; and that I believe it to be really Spirit and Truth; and that as such, it may be useful in turning men from darkness to light, and from touching, tasting, and handling what perishes with the using, to the incorruptible bread of life: these, I say, with the judgment of my friends, are the only considerations which could possibly induce me to print on the subject of ordinances.

If there be yet other objections to the doctrine contained in this treatise, than those

which I have already noticed, and answered, or at least, have attempted to answer, I declare I know them not: therefore, let it not be imputed to a timid, or deceitful silence in me, that I have not noticed them; for I here promise, that when I do know them, as I feel my heart is not incorrigible, I will pay a serious and due attention to them.

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# ONE BAPTISM.

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*One Baptism.* Ephes. iv. 5.

**T**HE Apostle to the Hebrews speaks of the doctrine of Baptisms, as of many ; but in the text before us, he emphatically mentions “ One Baptism.” “ One Baptism,” as only necessary ; “ One Baptism,” as comprehensive of the many ; and as that wherein every other Baptism hath had its final period.

The Baptism mentioned in the text is, not only simply and invariably one, but the only one ; and this is manifest, not only from the emphatic “ One Baptism,” but also from the articles wherewith it is classed ; “ One Lord, One Faith,” each of which, is in truth, unchangeably one, and excluding all others,

What this one necessary Christian Baptism is, remains still to be a matter of dispute among men. There are a few indeed who believe the one Baptism to be spiritual, and that (relating to what hath been accomplished in Christ) it operates upon the mind and conscience, through the faith of him : but these are but few. The multitude are



on the other side of the question, and believe, or pretend to believe, that it is external, and intends the Baptism of water only.

To investigate the truth of this One Baptism, and to hold it up to public view, is my present design : and as it is impossible, in my judgment, for us to attain to truth in things of this nature, while we follow the lead of custom, tradition, and human authorities, I purpose to set very lightly by these, and to confine myself to the scriptures, and to sound reason; and this I promise to do, at least, in truth and faithfulness; not courting the favour of any man, nor dreading his frown. As I am well aware of the reception this attempt will meet with in the world from man's native ignorance of truth, and from his attachment to the works of his own hands, however external and consisting of bodily exercise, I shall feel no disappointment from that quarter. Thus anticipating their fury, but with a view to their instruction and happiness, and as a witness of the glory of Christ, I shall cease from care and fear, and persist in speaking the words of truth and soberness.

That Water-baptism was not an ordinance of our Lord's appointing, is manifest, from its being used by John Baptist, before our Saviour entered upon his office; and that it was not an ordinance of Moses, or of the prophets, is as manifest, from its not being once mentioned in all their writings: and yet,

yet, something similar to Water-baptism seems to have been practised among the Jews, before the days of John Baptist. They are said, to have enjoined the washing of water, as a necessary circumstance towards making a complete proselyte.

It is not improbable, but that the Jews might have taken the custom from the law of Moses; where ablutions of that kind are commanded to the priests, and to such who had the plague of leprosy; or, who had defiled themselves by contact with any thing unclean. Hence the Jews, regarding the Gentiles as unclean, would not admit them as complete proselytes, until they had been thus washed, or baptized. Accordingly, when John Baptist came baptizing with water, the Jews were so far from considering his practice as novel, or as an innovation, that they rather seemed as people accustomed to the usage; and consequently, in their various ranks and degrees, attended to be baptized of him, in Jordan. But I do not mean to insinuate, that John Baptist took his mission and pattern from the Jewish custom: nay, but John had a divine warrant for what he did, both respecting the thing, and the manner of it.

Our Saviour bears an honourable testimony of John, where he says, “ Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist.” But except some other

meaning be tolerated here, than what appears upon the face of the letter, it will more than imply that Jesus himself was not greater than John the Baptist, since he also was born of a woman; than which nothing can be more absurd, or a more palpable contradiction to the testimony of all the prophets and apostles concerning him.

But our Lord's meaning in the proposition, is, as I conceive, to be understood as follows: Women, in the scriptures, are often considered as a symbol of weakness; hence the prophet, "My people, children are their oppressors, and women rule over them." And in the above, they are emblematical of the darkness and weakness of the Old Testament dispensation; and to be born of women, in the text, denotes a being under that dispensation; which dispensation, under various administrations, extended from Adam to Christ. The kingdom of heaven, contrasted to this state in the text, intends the Christian dispensation; or, our Saviour must have (only) taught that the least angelic power, was greater than John; since all human beings, however glorified, (Adam and Eve excepted) were literally born of women. But it doth not appear to have been our Lord's design, to teach that angels were greater than John the Baptist; but that the kingdom of heaven intends the gospel state, and that the being born of women signifies the law; which  
was



was weak, and had but the shadow of good things ; and that the greatest, under the latter state, was not equal to the least under the former, in point of righteousness, peace, and joy in the Holy Ghost.

Thus the Old Testament dispensation is represented as a state of bondage and fear ; whilst the New Testament, or Christian dispensation, is that of the spirit of adoption, where we cry Abba, Father. Again, the former is said to contain but the pattern of heavenly things, but the latter contains the heavenly things themselves : under the former, they are said to be born of women, alluding to their imperfect means of instruction, and to that scantiness, in point of real happiness, unto which they attained ; but under the latter, they are said (i. e. believers) to be in the kingdom of heaven, where they are born of God. And in this latter, the least, as born of God, is greater than the greatest under the former, as born of women.

Thus, from Adam to Christ, there was none greater than John the Baptist ; no, not Moses, nor Elias, nor any one of the prophets. The greatness of the prophets and apostles is not estimated by creature-excellence, or by any advantage of person or station, which one possessed above another, but this was always to be determined of by the Divine Presence ; he who had the greatest measure of the Spirit of Christ, and who was

most peculiarly taught of him, was ever esteemed of in the church as the greatest; in which sense, none of those who went before Him were greater than John the Baptist: For John came in the full spirit and power of Elias, and had also the additional honour of pointing out in person, the Lamb of God, who took away the sins of the world. But the least in the kingdom of heaven is greater than John; by which we are to understand, either Christians in general, or rather (as I conceive) the apostles, &c. in particular, the least of whom had more of the Spirit of Christ, and was more immediately acquainted with the glories of his person, and the nature of his kingdom, than John the Baptist was. Our Lord's design in supporting the dignity of the Baptist was to shew, that though his practice was not perfectly correspondent with that of Moses, and of the prophets; yet that he, being inferior to none of them, might have an immediate and particular mission from God, and which was not limited to their rules; thereby accounting for his using Water-baptism, which they did not.

I have said, that under the Old Testament there were various administrations; as from Adam to the flood; from the flood to Moses; from Moses to the prophets; from the prophets to John the Baptist; and from John the Baptist to the accomplishment of all things in Christ. It is possible that they might

might be much more varied, but the above being sufficient to answer my purpose, I decline attempting it. It may be observed that these, as the times of the Messiah drew nigher, continued to brighten upon the church, from one degree of brightness unto another. From Adam to the flood, they had the promise of the Messiah, the use of sacrifices, &c; from the flood to Moses, their springs of faith, and its directory to its object, received some additions, in sundry promises and figures, and in the appearances of the divine presence, with the institution of circumcision, the feast of the Paschal Lamb, &c. all which were properly digested in Moses' code, with many additions still, all written by the finger of God. As an addition to this, still coming on to perfection, succeeded the prophets, with new instructions, promises, &c. enforced by similitudes not contained in the former; unto these succeeded John the Baptist, as a prophet, yea, and more than a prophet, being the immediate forerunner of the Messiah, the messenger before his face to prepare his way; and he, by the divine direction, added to all the former figures of Christ, and to the symbol of man's salvation and purity in him, the article of Water-baptism; which, as an outward washing and cleansing, was still more significant of that promised purification of the people, now soon to be accomplished through the offering up of the Messiah. Upon which



I build the following propositions;—1. That Water-baptism was not practised, by divine authority, before John;—2. That John the Baptist did practise it by divine authority;—3. That it was temporary, and that John was apprized of this, and had the signs of its period given him;—4. That it was an addition to the ceremonial law, and a figure of Christ, and cannot in reason, nor spirit, extend beyond the accomplishment of all things in Him. To prove the first, the silence of the scriptures is sufficient. To prove the second, we have not only our Lord's vindication of John, as before recited, but we have also the testimony of the Baptist himself, who says, "But he that sent me to baptize with water, the same said unto me, &c." Here we learn, that he who distinguished to the Baptist's notice, the person of Jesus, was the same that sent him to baptize with water; but as none but the Spirit of truth could glorify the one, so none but the same Spirit could send him to administer the other. The third proposition, I conceive to be also proveable from the Baptist's own confession, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost;" those words contain at least a tacit acknowledgment, that John, upon being sent to baptize with water, was  
given

given to understand, that his ministry and Baptism should be of no long continuance ; for that the Lord's Messiah, or the kingdom of heaven was at hand ; who, as the spirit and substance of his ministry, and as the true administrator of spiritual Baptism, (of which his Baptism of water was only a figure) should totally supersede and make void his commission. Which commission, in its original intention, was only an introduction to our Lord's coming, a preparation of his way, and therefore ceasing of course upon his being made manifest unto Israel. I say, it may be gathered from John's own confession, that he was apprized of this, upon his being sent out to baptize with water ; hence also his testimony concerning Jesus, " He " must increase, but I must decrease." Yea, and he had a certain infallible sign given him withal, whereby he was not only to distinguish the person who was to baptize with the Holy Ghost, but also the date of that epoch ; " Upon whom thou shalt see the " Spirit descending and remaining on him, " the same is he which baptizeth with the " Holy Ghost ;" but this sign did not appear until Christ himself was baptized with water : as we read, " And Jesus when he " was baptized, went up straightway out of " the water : and lo, the heavens were opened unto him, and he saw the Spirit of " God descending like a dove, and lighting " upon him." The spirit, and the meaning

ing of which, I shall have an occasion to speak of in another place.

I have proposed, that Water-baptism was an aggregate to the ceremonial law, and typical of man's salvation in Christ; which is synonymous with the Baptism of the Holy Ghost: and here it will be expected that I should give my reasons.

Whatsoever is commanded in the scriptures belongs to the decalogue, or moral law, or to the ceremonial or typical law; or otherwise, to some new law of commandment, given by Christ, or his apostles. I have chosen to make those distinctions, not that they all exist in my own sentiment, but as they are the common received rules, by which men determine of the scripture precepts.

The whole of the moral law, as the eternal invariable rule of righteousness, is contained in the Old Testament; but Water-baptism is not found in the Old Testament, therefore Water-baptism is no part of the moral law. Again, the decalogue or moral law, as written by the finger of God, was unalterable, permanent, and perfect in its extension and circumscription, and therefore cannot admit of diminution; no, not from the consideration of any change of circumstance in man, to whom it was given; neither can it admit of interpolations nor additions. Therefore, the New Testament contains no mitigation of the moral law,



nor doth it contain any additions to it; but the New Testament is rather an elucidation and fulfilling of the law, gloriously magnifying it, and making it honourable. Hence my argument—Water-baptism's being mentioned or even commanded in the New Testament, as it is only mentioned or commanded there, is so far from being a proof of its being contained in the decalogue or moral law, that it infallibly proves the contrary. Again, if Water-baptism was implied in the moral law, then, without the consideration of faith in Christ, it would be the duty of all men to submit to it. But this is contrary to the scriptures, and to the generally-received sense of things, and therefore needs none other confutation.

The most generally received sense of Water-baptism is, that it is an ordinance of Christ, a new-testament or gospel command, and independent of the law of Moses. I have already thrown out a hint relative to this matter, but I shall now treat it more explicitly: Water-baptism, as I have already shewn, was practised by John the Baptist, before the Lord Christ was manifest unto Israel; therefore, Water-baptism hath not its original from the doctrine nor practice of Christ; hence it cannot be an ordinance of Christ. To this it will be replied, that though Water-baptism be not originally an ordinance of Christ's institution, yet he approved

proved of it, adopted it, and commanded his disciples to practise it.

To this I answer—The various usages in the church until Christ, had doubtless their significancy, and were adapted to their particular dispensations, nor could the faithful but approve of those usages: hence our Lord approved of Water-baptism as a significant mystery, and a practice suited to that dispensation. But this proves not that he intended its continuance in the church, nor indeed that it should continue longer than until the Baptism of the Holy Ghost took place. That our Lord adopted the practice of Water-baptism, is so far from being plain, that I think the contrary appears; this we are certain of, that Jesus himself baptized none, and therefore it cannot be said that he personally adopted the practice. It is true, that the disciples of our Lord Jesus Christ, are not required to imitate him in all things, there being many particulars in his life, and death, which were peculiar to himself; yet I cannot but conclude, that the practice of every gospel minister, is so perfectly exhibited and circumscribed in the example of the Holy Jesus, that no man is left at liberty to practise innovations. But Jesus himself baptized none, therefore no man, following his steps, can find from his example any authority to use Water-baptism. Hence, the Apostle to the Gentiles says, that he “was not sent

“to

“to baptize, but to preach the gospel;” which is an intimation by the way, that Water-baptism is no part of the gospel; or the administration of Water-baptism would, in some sense, be to preach the gospel.

It is confidently asserted, and generally taken for granted, that our Lord commanded his disciples to practise Water-baptism: I have carefully and candidly searched the four Evangelists, but cannot find this commandment; and indeed, it would be a thing not easily accounted for, to find our Saviour commanding them to practise actively, what himself never practised but passively.

But I suppose the commandment generally meant, is in that commission which our Saviour after his resurrection, gave to his disciples; as follows, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” But laying tradition aside, it becomes questionable, whether Water-baptism be the Baptism meant in the commission. To me, it appears reasonable to conclude the contrary, both from what I have already mentioned, and from what I have yet to say upon the subject. John the Baptist hath very explicitly shewn, that Water-baptism was a dispensation committed to him in particular; “I indeed baptize you with water:” but that the dispensation committed to Christ, was the Baptism of the Holy Ghost; “He



“ shall baptize you with the Holy Ghost  
 “ and with fire.” It is surely impossible to read those words, with an unprejudiced and candid mind, without perceiving that Water-baptism was a figure, and but a figure of spiritual Baptism; and that as such, it was only to continue until the spiritual Baptism took place. And moreover, that as John Baptist was the dispenser of the figure, so was Jesus Christ the sole administrator of the substance. These things considered, the proposition that our Lord sent forth his disciples to baptize with water, appears arbitrary, forced, and deformed; not beautified with reason, nor intitled to the shadow of propriety.

Teaching and baptizing are inseparably connected, in our Lord's commission to his disciples; and more than an implication contained, that teaching and even believing, without Baptism, are inefficacious and useless. But of Water-baptism it cannot be said, that it is thus absolutely necessary to the salvation and happiness of mankind; therefore the Baptism of water, is not the Baptism which our Saviour connected with teaching, in his commission to his disciples; but a baptism, rather, without which man in the midst of all his uprightnesses would be yet impure, and though abounding in knowledge, would be still unhappy.

Again, if Water-baptism was the Baptism intended in our Lord's commission to his apostles,

apostles, then were all the apostles unto whom this commission extended, under a necessity of administering Water-baptism: but our Lord's commission extended unto Paul, his call to the office of an apostle was immediately from Christ, and his commission as ample as that of the other apostles, none excepted: but Paul says, "Christ sent me not to baptize, but to preach the gospel." Therefore Water-baptism was not the Baptism intended in our Lord's commission to his apostles.

Again, the commission above mentioned, was given by our Lord after his resurrection, when he had exhibited undeniable proof of his having fulfilled all righteousness: therefore the Baptism contained therein, could not possibly be figurative, nor relate to any thing that was to have its period, but with the present world. But it was manifestly designed, as a perfect invariable rule of apostleship, not only to such who were already thus importantly imployed, but to all those also who should hereafter be dignified with the office. Paul was chosen to the office of an apostle, nor was he a whit behind the chiefest of them, and yet he declares that he was not sent to baptize; (i. e. with water) therefore the Baptism contained in our Lord's commission to his apostles, was not Water-baptism, but something more divine and spiritual.

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Having thus contrasted Paul's testimony, to the generally-received sense of our Lord's commission to his apostles, I shall now in their harmony, endeavour to fix a criterion whereby to determine of the truth of this matter. I suppose the term Baptism, in the apostle Paul's declaration, to be of different import from the same term in our Lord's commission to his disciples; by the former is manifestly understood Water-baptism, which the apostle says, he was not sent to practise; and, in my judgment, by the latter is as manifestly intended spiritual Baptism, or that washing and purification of the conscience to God, through the Blood of Jesus; which is ever attendant on the belief of the truth: now, if the apostles were originally sent forth to baptize with the Spirit, as the fruit or consequence of their preaching the pure gospel, which they certainly were, then was their commission the same with that of the apostle Paul; but where any of them mistook the Baptism of the Spirit contained in their commission, for the Baptism of water, the apostle Paul still sets us right, by declaring that it was not contained in his commission; therefore, we must necessarily reason that it was not contained in theirs.

All the apostles were sent to baptize with the Spirit, which they successfully effected by the word of truth; they were all agreed as to spiritual Baptism, that they were sent to administer it by preaching the gospel; but



but with respect to Water-baptism, they were not all satisfied of their being sent to administer it. Nay, the contrary is manifest, from him who says, that he was not sent to baptize, &c. Therefore, the Baptism contained in their commission was that about which they were all agreed, and to the administration of which, each of them was clear of his call. This proves that the apostles were sent to baptize with the Spirit, and not with Water.

To this it will be objected—That the apostle Paul had no intention to deny the practice and utility of Water-baptism, in saying that he was not sent to baptize, &c. in thanking God that he baptized none but a few particulars, &c. but that his design was to check the spirit of party and faction, at that time beginning to lift up its head in the church of Corinth, and which had its rise as follows: For the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ, God was pleased to send some apostles, some pastors, some teachers, as Paul, Cephas, Apollos, &c. who (though they preached the same gospel, and were under the influence of the same Spirit) might yet in many respects be very differently gifted; with some, Paul's gifts and manner took most, whilst with others, those of Cephas, or of Apollos were most taking. Thus, as they were differently attach'd, and especially if they had received

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but with respect to Water-baptism, they were not all satisfied of their being sent to administer it. Nay, the contrary is manifest, from him who says, that he was not sent to baptize, &c. Therefore, the Baptism contained in their commission was that about which they were all agreed, and to the administration of which, each of them was clear of his call. This proves that the apostles were sent to baptize with the Spirit, and not with Water.

To this it will be objected—That the apostle Paul had no intention to deny the practice and utility of Water-baptism, in saying that he was not sent to baptize, &c. in thanking God that he baptized none but a few particulars, &c. but that his design was to check the spirit of party and faction, at that time beginning to lift up its head in the church of Corinth, and which had its rise as follows: For the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ, God was pleased to send some apostles, some pastors, some teachers, as Paul, Cephas, Apollos, &c. who (though they preached the same gospel, and were under the influence of the same Spirit) might yet in many respects be very differently gifted; with some, Paul's gifts and manner took most, whilst with others, those of Cephas, or of Apollos were most taking. Thus, as they were differently attach'd, and especially if they had received



Water-baptism by their hands, they cried out for Paul, or for Cephas, or Apollos, to the exclusion of the other apostles. Yea, matters were carried so far among them, in the party way, that some pretended to be for Christ, as though he was divided against himself. And though it be very probable, that (by much) the greater part were for Paul, as the person who had first preached the gospel among them, yet it recommended not their proceedings to this apostle, who, to convince them of their error, reasons with them as follows; "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God, that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name: and I baptized also the household of Stephanas: besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." Here (say some) the apostle's words are so far from containing a denial of Water-baptism, that they rather intend an excuse for his conduct in not practising it; as is evident from his saying, "Lest any should say that I had baptized in mine own name."

To this I reply, had the apostle judged it prudent to desist from practising such particulars of his office, as either gave offence to mankind, or an occasion to enmity, divisions, and faction to the professors of Jesus, he would

would have desisted not only from baptizing, but from preaching the gospel also; since (without controversy) wherever it proved a favour of death, as it did to some, it always produced the above effects: but “Woe be to me (saith he) if I preach not the gospel.” Wherefore? Because Christ sent him to preach it. And had he been sent to baptize with water, the same woe would have been to him upon his declining that also; nor could he then have said, I thank God I baptized none of you.

Again—Had it been the apostle’s duty to have used Water-baptism, he ought to have administered it at all events, nor is it to be doubted but he would have done so. If the ordinance be divine, mens abuse of it is no reasonable plea for ministers neglect of it: nay, it should rather stir them up to a more diligent and conscientious exercise of themselves in such matters.

Is it enough, is it reasonable to say, I will not do my duty, lest it be misrepresented? Nay, though God our Saviour hath commanded that Water-baptism should be observed, as an ordinance in the church for ever, yet I will not administer it, lest it should be said that I did it in mine own name? Can any man suppose such reasoning as this worthy of an apostle? Or will any man presumptuously impute such palpable chicanery to that Spirit, who is infinite in wisdom and simplicity? God forbid! rather

let the voice of truth be heard, though it be to the condemnation of our most darling opinions.

But yet, something of this nature must necessarily be supposed, from the apostle's saying as recited above, by all such who affirm that Water-baptism is a divine ordinance, to be observed in the church for ever; or I see not that they have any pretension, or even the shadow of a pretension, to a conformity in their sentiments to the apostle's declaration.

To dispense with the commandments of God, for fear of consequences, would be not only to impeach the divine œconomy, but also to ascribe superior wisdom, foreknowledge, purity, and prudence to the creature; than which nothing can be more absurd and blasphemous. But yet, some man will possibly ask me, Did not the apostle mean to excuse his conduct, in receding from the administration of Water-baptism, where he says, "Lest any should say that I had baptized in mine own name?" To which I answer—The apostle's conduct in the above was free from error, and therefore he could mean nothing less than an extenuation of his conduct in the words: he did not only know that it was not his duty to baptize with water, but he also knew that it would be contrary to his commission, (if not to the truth itself) for him to practise Water-baptism: hence he says, "I thank God that I baptized none of you," &c. I can easily



easily conceive the reason, and even the expediency of giving God thanks, for my having escaped error, in judgment or practice : but the propriety of giving God thanks for what I have done amiss, or even for my leaving undone the things which I ought to have done, is totally inconceivable to me ; and therefore, it is impossible for me to impute that to an apostle, which in myself would be so unreasonable, and senseless.

The apostle's giving God thanks that he baptized none, &c. is so far from supposing that it was right for him to baptize, that it supposes quite the contrary ; he was convinced that it would have been wrong in him to have administered it ; he knew that Water-baptism teem'd with creature-righteousness, faction, and party in the church ; but that it answered no one valuable purpose to counter-balance these : and therefore, he could with much propriety, thank God that he had practised it but little ; nor was it possible that his conduct in receding from the practice of it, should need an excuse.

It may indeed be supposed, that the Christians of that day, ignorant of the design of Water-baptism, not knowing unto what it tended, nor yet distinguishing where it had received its accomplishment, were very tenacious of it, as they were of circumcision, and of other typical matters ; and therefore, that they were not a little alarmed, when they perceived him, who to the

Gentiles was the first and principal apostle, to decline the administration of it. This might render it needful in some degree, for him to give them a reason of his conduct; which he does, by declaring that Christ had not sent him to baptize, thereby indicating that it was not neglect of duty, novelty, or a desire of being singular, that occasioned his giving up Water-baptism, but his knowledge of his commission, he was not sent to baptize with water. And, that though tradition, the general voice, and even his own popularity required that he should baptize with water, yet he would not go beyond his commission, he would not practise what he was not called unto, upon any consideration whatever; "Christ sent me not to baptize," (saith he) but to preach the gospel." Here we learn, that the true gospel minister knows what he is called to practise, and what not to practise; and that all who are called to preach the gospel, are not called to baptize with water. But these are things that our modern preachers, and teachers, give themselves little trouble about: there are but few of them who can prove that they are sent of Christ at all. But where, from selfish purposes, or from the heat of imagination, they persuade themselves they are sent, they make no inquiry as to the particulars of their commission, but take it for granted, that being preachers, or teachers, they have authority to administer Water-baptism, the  
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Lord's-supper, with other supposed peculiarities of the office. Thus it is very difficult to find *one* among them, who does not suppose his commission to be much more enlarged, than that of the great apostle to the Gentiles; he was sent only to preach the gospel, and not to baptize; but they, almost to a man, suppose themselves sent to perform all things.

I am aware that this is generally imputed to enthusiasm, and I believe it may be the case with many at the first, but I have long observed that enthusiasm is but short-lived; the human system cannot possibly admit of its long reign: reproveable enthusiasm consists in mistaking the passions, a heated imagination, &c. for divine inspiration; under such a deception, men are so full of themselves (while they think they are filled with the Spirit) that they never permit a doubt of their own knowledge, wisdom, faith, and holiness; in their own conceit, their abilities are equal to the most difficult undertakings; their zeal is hot and full of temerity; in doing, and suffering, their fortitude is often amazing, and they think they have nothing in view but the glory of God, and the good of mankind. It is easy to conceive, that men thus tinctured think themselves the particular favourites of heaven, and that their commission is equal, if not more than equal, to the apostles.

This occasions their pretensions to infalli-



bility, in preaching what they call the gospel ; these towering imaginations are they that occasion their rushing into the administration of what they call the Gospel-ordinances, without once inquiring, whether Christ hath sent them to administer them, or not : without their practising these things they think their office would be defective in dignity, and possibly they may judge them necessary to salvation ; and therefore, they are generally very earnest upon this head. But, by degrees, the simplicity, sincerity and zeal, which seemingly influenced their spirits at the first, dwindle and degenerate into more selfish motives ; until self-importance, and the love of profit, swallow up all. Then the administration of ordinances is necessary to complete the ministerial character ; ordinances are then judged necessary to gather congregations, and when the congregation is gathered, ordinances are deemed a proper cement to hold it together ; ordinances are made use of to serve worldly purposes ; in brief, ordinances are used as if our Saviour's kingdom was of this world, in manifest contradiction to his own sacred testimony.

Before the apostle made his declaration as above, our Lord's disciples had so practised Water-baptism, that it was considered as part of their office, and it was taken for granted, that all the apostles were sent to baptize, as well as to teach ; and therefore, there must have been some especial reason for Paul's being

being sent to preach only, and not to baptize. To me it appears, that the apostle viewed Water-baptism, as having in its original a reference to what was to be accomplished in the person of Christ, thro' his sacrifice; and therefore, that he, blessed with this view of things, knew that he was not sent to baptize, but to preach the gospel. To elucidate this proposition, I would yet propose, that the apostle Paul, at his being first sent out to preach, did not know that he was not sent to baptize; but as he grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ, he was able to distinguish as above, and consequently was convinced that he was not sent to baptize. To prove the first, I would observe, that for a time after his being sent out to preach, he used the Baptism of water as the others did, for by his own confession he baptized some; which we cannot suppose he would have done, had he then known that it was not included in his commission: therefore, the apostle did not at first know that he was not sent to baptize. The second is clearly proveable from his own testimony, where, in a period future to that of his practising Water-baptism, he positively says, that he was not sent to baptize; therefore, this was a point that the apostle was convinced of in process of time, as he knew more perfectly the mystery and mind of Christ. Hence, we may account for his baptizing some at the first,

first, and for his receding from the practice afterwards, and declaring that he was not sent to baptize.

A minister of truth (though assured of his call, and that Christ hath sent him to preach the gospel) may, not being closely attentive to the particulars of his call, practise for a season, such things as are commonly thought to belong to such an office, though these things are abrogated in Christ, and have now none other importance than what tradition or custom gives them. But here their ministry is always spiritless, and without that favour to themselves, which attends their practice in what they are positively called to; and from their own feelings, from the absence of the Holy Ghost, in his witness and unction, as neither bearing witness to these things, nor rendering them unctionous in their use, they may be assured, that they are now of no real importance. And tho', during this period, ministers may not be able to render an explicit reason wherefore such practices should cease, by shewing the original end or design of them to have been fully answered, yet may their minds be free from doubtfulness in this matter: for tho' they may not be able, distinctly and clearly, to assign the reason or cause of the death, yet from the spirit's being fled, they may be perfectly assured of the body's being dead.

In things of this nature, a minister of the gospel cannot act with zeal and spirit; he  
may



may possibly from custom, form, or infirmity, drag heavily on in the use of these things for a season, calling them by the name of things indifferent, &c. because he thinks they merit no name of more importance: but these are things that he will not administer at all events, particularly where they are abused, and made to clash with what he is positively sent to administer; nay, he will then totally cease from them, and say, I thank God, I never was forward in the use of them; I have exercised myself but very little in them, lest any should say that I baptized, &c. in mine own name.

These may serve to illustrate the meaning of the apostle in the words, "I thank God, that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name," which in my judgment, is equal to his saying, "Now I know and declare, that Christ did not send me to baptize with water; but before I knew this, or had made any such declaration, and consequently used Water-baptism occasionally, I used it sparingly, I only baptized Crispus and Gaius, and the household of Stephanas, lest any should say that I baptized in mine own name; for against such an evil, so highly derogatory to the name and honour of the blessed Jesus, as is that of being thought to baptize in mine own name, there remained no remedy equal to that of totally renouncing the practice that occasioned it:  
and

and this I could do the more easily, because I saw no honour to Christ, no good, no advantage to mankind, could possibly be proposed from the use of Water-baptism, as a counter-balance to the evil occasioned thereby; and therefore, I thank God, that I baptized none of you: it is to me now a delightful reflection, that I used it so sparingly, that I abstained from the administration of it so much as I did." Thus, in my judgment, it may fairly be gathered from the testimony of this apostle, that Water-baptism was not the Baptism intended in the commission which our Lord gave to his disciples, after his resurrection from the dead; but that the Baptism of the Holy Ghost was what was there intended: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Our Saviour, in these words, did indeed command his apostles to teach all nations; to teach them, I suppose, the things concerning himself, as the things that belonged to their peace; but Baptizing is here spoken of as a necessary consequence, or fruit of the divine teaching, as what was to be effected by means of such teaching. The apostle to the Ephesians says, that "Christ loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word." The washing of water here, by which the church

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is sanctified and cleansed, and which is by the Word, must, in my judgment, most certainly denote the purification of the mind, and conscience, from the filth and guilt of sin, which is by the Word of Truth's being preached, and believed on; this is figuratively called the washing of water, from the well-known property of that element to cleanse and purify. Thus, the Baptism intended in our Lord's commission, is the same with what is here called the washing of water by the Word; and which from reason, and spirit, cannot possibly be conceived to be external. Briefly, our Lord's commission to his apostles, contains Teaching as the cause, and Baptism as the effect. The former they are commanded to do, the latter is shewn to be dependent thereon, promised thereto, and joined to it, by Infinite Wisdom and Goodness, as the effect to the cause.

Having shewn that Water-baptism is not expressly commanded in the decalogue, and that it is not a law-commandment, nor an ordinance of our Saviour's; it remains for me to shew what law, dispensation, or period, it did belong to, with its reason and use. And here I would propose, that Water-baptism was an appendix to the ceremonial law, and that it bore a strong figurative resemblance to the salvation by Jesus Christ. What I have here, conforming to custom, called the ceremonial law, the apostle somewhere calls the "law of command-



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“ments contained in ordinances ;” and which, he says, Christ abolished in the flesh, as the source of the enmity that subsisted between Jew and Gentile. This law of commandments contained in ordinances, may be thus distinguished from the decalogue, or moral law.—That, as a transcript of the divine nature, is considered as the perfect rule of righteousness, the infallible standard, whereby to determine of good or evil, and the only balance of moral rectitude : but this, as a rule of worship, and a directory to the faith of the worshipper, according to the covenant of promise. That entered, that the offence might abound ; it was given for the knowledge of sin, and that the whole world might stand guilty before God : but this was ordained to manifest the method of salvation by Jesus Christ, according to the divine purpose, revealed in the original promise. That was extended, and circumscribed in perfection from the first, so as neither to admit of any new commandment being added to it, nor of one jot or tittle thereof being taken away : but this, as I have already hinted, was capable of augmentation, and under each dispensation, from Adam to Christ, as times and exigencies required, it was still increased and improved. The last ceremonial dispensation, was that of John the Baptist ; which, as it immediately preceded the Messiah, and the accomplishment of all things in him,

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was enriched with a symbol of salvation, not practised nor known under any former dispensation : this was Water-baptism, which the Holy Ghost sent John to administer, as the messenger before the Saviour's face ; who, whilst he proclaimed the approach of the Messiah's kingdom, was to exhibit the nature and properties thereof under that figure.

The Baptism of water, as practised by John the Baptist, may be considered as consisting of three particulars : I. The requisite in the subjects thereof ; II. The matter ; and III. The manner thereof. The requisite was repentance, which consisted in, 1st, confession of sins, 2dly, a forsaking of them, and 3dly, newness of life. The material of this Baptism was water, and which, as a similitude used in holy writ, hath various senses assigned it ; sometimes it is used as a metaphor of the deepest sufferings, sorrows, and distress : thus the Psalmist, " Save me, O God, for the " waters are come in unto my soul." And again, " All thy waves and thy billows are " gone over me." And, in sundry other passages of scripture, it is put for troubles and afflictions. So doth it also certainly denote the means of cleansing, purifying, and refreshing. Hence, the promises to wash them with clean water, &c. and the invitations in the Old and New Testament, to come unto Christ and drink. The manner, form or mode of John's Baptism, was to immerse

and overwhelm the baptized in the water: this is sufficiently manifest, from his making choice of such places to perform his baptism where there was much water; and from the accounts we have of their going down into the water, coming up out of it, &c.

From the above remarks, I propose to shew, that John's Baptism was, as a figure, both propitiatory and purifying: that it was propitiatory, appears from the confession of sin, which the candidates for this Baptism were required to make at their being baptized; as we read, "Then went out to him  
"Jerusalem, and all Judea, and all the re-  
"gion round about Jordan, and were bap-  
"tized of John in Jordan, confessing their  
"sins." So, in the case of the sin-offering, and of the scape-goat, both which were expiatory, it was required that the sin of the people should be confessed over them; which intended a transferring of sin from the people to the sacrifice, in that to be chastised and cancel'd. But to cancel, or blot out the sin of the people by adequate chastisement, is in the scriptures term'd a washing, a being washed, &c. which is of equal import with the term Baptism.

Again—The washing of water in John's Baptism implied, in a figure, the putting away of sin; and that the Baptist himself thought so, is manifest enough, according to my judgment, from his speech to our Saviour upon that occasion; "then cometh Jesus  
"from Galilee to Jordan, unto John to be  
"baptized

“baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?” Here it is plain, that John saw no propriety in Christ’s submitting to his Baptism; and wherefore, but because he conceived of Christ, as of a person perfect in innocence and holiness? Therefore John looked upon his Baptism to be a figurative purgation of sin, and that it had no signification but to sinners. Again, that the washing of water, in John’s Baptism, implied a cleansing from sin by a legal chastisement, may also be gathered from its synonyms in the scriptures: to be in the water, in the deep waters, to have the waves and billows thereof pass over us, &c. are figures used in holy writ, for such troubles, afflictions, and distresses as denote chastisement for sin, as I have hinted above. Thus the Baptism of John was, in my judgment, a figure of the sufferings of Jesus, and of the expiation of sin thereby.

Hence the comers thereunto were obliged to confess their sins, as over the sin-offering, &c. signifying that their sin, thus confessed, was transfer’d, from the sinner’s person, to the person and sacrifice of Christ, as represented by these; for which purpose, contact was as necessary as confession; nor would confession, without contact, have availed them any thing at all: thus it was necessary for them to lay their hand upon the head of the sacrifice; so also in Baptism, it was equally

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necessary for them to go into the water ; and it may be supposed, that they did not make their confession until they were in the water ; it was also needful, that they should go *down into* the water, in such sort as to cover the whole surface of the body, that the whole man might in this figure be united to the punishment and propitiation. It is said of John's Baptism, that it was the Baptism of repentance, and that he baptized with water unto repentance : but I cannot think, that by repentance Here is intended the sorrows, contritions, and repentances, which his disciples might express at their baptism ; because those who were only baptized with his Baptism received not the Holy Ghost ; they knew not Christ, and consequently their repentance was not of faith ; and what is not of faith is sin. Again, their repentance in such a state, could not possibly extend farther than to the putting away of the filth of the flesh, or to a meer reform of conduct ; they were incapable of bringing forth fruits, meet for such a repentance as God required for sin ; nor indeed are any of *our* humiliations equal to such a repentance. But that repentance which is not to be repented of, that repentance which is equal in its merit to the demerit of sin, and without which we must all have perished, consisted in those strong cries and tears, wherewith the Saviour called upon God in the days of his flesh, and was heard in that he feared : this repentance  
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Unto Life consisted in those unknown sorrows that overwhelmed his righteous soul, when it was sorrowful even unto the death; in those wounds and distresses of spirit, which besides himself none could possibly bear: all which was more than equal to the hell, the death, and punishment which sin deserved, and wherewith the iniquities of mankind had been threatned. This repentance, in figure, was held forth in John's Baptism; this was that whereunto they were baptized, where it is said that they were baptized with water unto repentance, though the comers thereunto were not yet made perfect, pertaining to the conscience; That being reserved for another dispensation, when Jesus, exalted as a Prince and as a Saviour, should give repentance and remission of sins unto Israel.

It is confess'd, by even the warmest advocates for Water-baptism, that it was in the hands of the Baptist an outward and visible sign of inward spiritual purity: to this I also assent, and explain it in the following manner. John's Baptism, respecting both the necessary confession and reformation in the baptized, and also the washing of their bodies with water, was typical of spiritual purity; which purity, was to be effected in Christ, legally and physically, by his sorrows, sacrifice, and death; both which were manifest at his resurrection from the dead: there he gave proof of his having

sustained the adequate chastisement, by which he had legally purified mankind; and there, in his own holy and purified person, he exhibited them as naturally and personally purified from all sin and iniquity. These things being first true in him, are also true in every faithful worshipper, who being once purged, hath no more conscience of sin, and which an apostle describes as follows; "Unto the like figure whereunto  
 " Baptism now saves us, not the putting  
 " away of the filth of the flesh, but the  
 " answer of a good conscience towards God,  
 " by the resurrection of Jesus Christ."

Here, by putting away the filth of the flesh, we must either understand the putting away of bodily filth, by the washing of water, or otherwise the filth of the former conversation, put away by contrition and a reformed conduct; nor can the most sanguine and bigotted to ordinances propose any thing beyond this, from their use of Water-baptism now. But the Baptism spoken of by the apostle above, doth not consist in the putting away of the filth of the flesh; it is the Baptism of salvation which he speaks of, nor does that depend on any external purification of the body, nor reformation of conduct, nay, nor yet upon any inward change in man; but the true Christian Baptism here spoken of, and which relates to the purity, peace, and joy of each individual worshipper, consists simply, and at  
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all times, and in every condition of life, in the answer of a good conscience towards God, by the resurrection of Jesus Christ. A good conscience certainly implies a conscience free from filthiness, guilt, and fear; a conscience perfect in righteousness and true holiness, and which is only attainable through the perfect work of Christ, as manifest by his resurrection.

The Lord, the Redeemer, and Saviour of mankind having, from kindred, relation, and union to the people, the right and office of redemption invested in him, undertook, on behalf of the people, to do the will of God, which will was their sanctification: to baptize, wash, purify, or to save them from all their sins, was his errand into this world; in order to which, he took on him their nature, persons, and condition, and was considered in all respects as the people: hence, through his obedience, sufferings, death, and purification, he legally, spiritually, and graciously effected what he undertook. But, as the proof of this rests upon his resurrection, as his resurrection is our assurance of his having succeeded in his undertakings, the answer of the good conscience is particularly ascribed to that. And the same apostle proposes, that this Baptism, as the substance, answers to Noah's flood as the figure; the latter was the purification of the world, through the punishment of their iniquities: the salvation of Noah and his fa-

mily by water denotes, that what was the means of destruction to the world, was the means of salvation to them. The eight persons mentioned in the text, as partakers of this salvation, were a figure of the whole church; and the world, destroyed by the flood, were figurative of the sins, and sinner character of the church; the chastisement and destruction of the latter, being the salvation and purity of the former: according to which figure, the true Christian Baptism now saves us.

Of this Spiritual Baptism another apostle speaks, and under another figure, as follows: “Moreover, brethren, I would not that you should be ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea.” It is indeed amazing to think, what wranglings and disputings are among religious people, about the apostle’s meaning in those words, as if they were only calculated to settle the form or mode of Baptism. There are some who pretend, from hence, to have authority for the mode of sprinkling in Baptism; and this they ground upon its being said “They were all baptized unto Moses in the cloud, and in the sea.” The Baptism of the cloud, they suppose, intends the rain wherewith the people were sprinkled while they passed under it; and that, during their passage through the sea, the waters being gathered

gathered together on each hand, and raised as a wall, much higher than their heads, the wind sweeping over the surface of the waters, sprinkled them with the spray of the sea, as they passed on : and by these means, they imagine the exact mode and form of Baptism to be ascertained.

But there are others, who as stiffly maintain the contrary, and say, that while the waters of the sea were raised on each hand of them on an heap, the cloud was over their heads, so that being surrounded with the waters denoted immersion, and shewed That to be the true form and mode of Baptism. But all disputes of this kind may, in my judgment, with the utmost propriety, be termed a vain jangling, a disputing about trifles ; and therefore, unworthy of farther notice.

I am ready to acknowledge, that by the cloud spoken of in the text is literally intended that pillar of a cloud, which God gave the Hebrews at their departure out of Egypt, to direct them in their march ; this cloudy pillar was commonly in the front of their army, but on the appearance of the Egyptian army, behind them : on the borders of the Red-sea, the pillar of the cloud placed itself between the two armies, having a bright side towards the Israelites, that they might see to pass the channel opened for them through the midst of the sea ; but to the Egyptians it had a dark side, which we may



suppose greatly added to the darkness of the night, so that they could not come near the Israelites all the night; but in the morning, when the Egyptians perceived the channel by which the Hebrews had entred the sea, they pursued and went in after them to the midst of the sea, even all Pharoah's horses, his chariots, and his horsemen; but still the rear of the Israelitish army was protected and secured by the cloudy pillar: and the Lord looking unto the host of the Egyptians, through the pillar of fire, and of the cloud, troubled the host of the Egyptians; it is said, that he took off their chariot wheels, so that they drave them heavily; which denotes, as I suppose, that he dispirited them, he planted terrors in their bosoms, and sowed the snares of death thick amongst them; the face of the Lord, in the fire and in the cloudy pillar, unmann'd them; it loos'd the girdle of their reins, and made them to feel the pangs of the second death. Then would they have fled from his face, but the toils of death were laid for them by an unerring hand; at the voice of the Omnipotent the floods clap'd their hands, and, swifter than the chariots of Pharoah, came rushing upon the Egyptians, to their utter destruction; not one of them escaping. Thus the means of salvation to Israel, were the means of ruin and perdition to the Egyptians.

Egypt, spiritually, is the state of involved nature; and therefore, one of the names of  
the

the great city, where our Lord was crucified : from its wisdom and learning, it denoted fleshly excellence. Hence, the Egyptians are said to be men great with flesh; full of the wisdom of this world, of its knowledge, learning, and religion, and of consequence conceited ; puffed up and inflated with pride and arrogance. Egypt was also the house of bondage, and intends spiritually, the miserable and perplexed condition of human nature ; as men are without hope, and without God in the world. The task-masters, in Egypt, without making the least allowance for imbecility, and even without allowing them materials for the work, continued to exact the same tale of bricks of the Hebrews, daily correcting in them with many stripes, what they deemed them faulty in, though the supposed fault was from absolute necessity. Such is the natural state of man ; according to the first awakenings of his conscience, he apprehends the law, as demanding perfect obedience of him, without making the least allowance for his frailties ; and as perpetually cursing him for his miscarriages, without administering to him the least degree of wisdom, or power, to do that which is right : nay, it rather enfeebles him with its terrors, and irritates him to wrath and enmity.

Hence, the deliverance of the Israelites out of Egypt, under the conduct of Moses, hath

hath always been viewed, as a figure of man's salvation, by Jesus Christ our Lord.

In brief, Egypt is spiritually the state of corruption, bondage, and misery, a strange land; the Egyptians, as the natives of this land, are the iniquities and fruits of the flesh. The Israelites were a figure of mankind, or the church in general, who, for a season, were sojourners in the strange land; during which season, the natives of the land polluted and oppressed them. But when God would deliver his church out of this strange land, and from all the iniquities thereof, it must be done by punishing their sins, and yet sparing their persons; as a skilful physician destroys the disease, but saves the patient. I have already shewn, that the waters, particularly the deep waters, indicate punishment, or afflictive chastisement; nor does the fire, and darkness of the cloud, intend any thing less; under, and through these, did the Israelites, or the church, pass unhurt; whilst their iniquities, i. e. Egyptians, were totally destroyed. Thus were they purged, washed, or purified from the filth and fear of Egypt, through the chastisement of their sins exemplified in that figure, and are therefore said to have been baptized unto Moses, in the cloud, and in the sea: the spirit of which is, "God in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

Thus,



Thus, from the relation that the term Baptism, as used by the apostle, bears to the salvation of mankind in Jesus Christ, and from the affinity of Water-baptism as the figure, to the great salvation as the substance, it is manifest enough to me, that the former belonged to the ceremonial law, and therefore had its accomplishment and final end in the latter.

Again—That Water-baptism belonged to the ceremonial law, and was intended as a figure or type of what Christ was to accomplish in himself, is farther manifest, from our Lord's submitting to it in his own person, and from his ever memorable saying on that occasion.

John the Baptist conceiv'd so highly of the Person and Baptism of Christ, in comparison of himself, and of the Baptism which he administered, that when our Lord came to him to be baptized, he not only judg'd it unnecessary, but forbid him : nor was he prevailed on to do it, until our Saviour said, " suffer it to be so now, for thus it becometh " us to fulfil all righteousness." The righteousness which it became our Lord to fulfil, may be distinguished into active, and passive; the former consisted of what the decalogue, or moral law, commanded and required; but Water-baptism was no part of this obedience, because not commanded nor required in that law; therefore, our Saviour did not intend it this sense. His passive obedience,

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or righteousness, consisted in his patient submitting to endure such pains and penalties, as the sins of mankind had merited at the hand of God: which punishments of sin, and the purification of the people thereby, were represented under the various figures, contained in the ceremonial law; and among these I would consider Water-baptism, and that it was in this sense the Saviour spake of it, when he said, "it becometh us to fulfil "all righteousness," i. e. passive as well as active. Thus rendering a reason, why a person so pure, and perfectly holy in all active obedience, should yet submit to Water-baptism, because, as belonging to the ceremonial law, it related to his passive obedience, or righteousness; hence the emphatic ALL righteousness. Our Lord in acknowledging that it became him to fulfil all righteousness, confesseth himself under an obligation so to do: which is true, from his kindred relation to the people; and again, from his covenant engagements, and also from the joy that was set before him, as the reward of his toil.

But our Lord speaks in the plural, "It "becometh us to fulfil," &c. which intends, as I conceive, that he personated mankind, and containing the people in himself, through all his active and passive obedience, they are considered as having fulfilled all righteousness in him, and with him, and that from thence they are intitled to the benefits of the

whole; hence the saying, "it becometh  
 "us to fulfil." Thus, the Saviour, from  
 his oneness with the people, is pleased to  
 consider them as co-workers, and sufferers  
 with himself, agreeable to his testimony else-  
 where; "And the glory which thou gavest  
 "me, I have given them: that they may be  
 "one, even as we are one, I in them, and  
 "thou in me, that they may be made per-  
 "fect in one." From the above remarks, I  
 thus argue—Water-baptism was an article  
 of righteousness, and of that righteousness  
 which Christ, as the Representative and Sa-  
 viour of mankind, was under an obligation  
 to fulfil; but Water-baptism was not com-  
 manded, nor required by the law, and  
 therefore, no part of righteousness in that  
 sense: it follows of necessity then to con-  
 clude, that Water-baptism was an article of  
 ceremonial righteousness. And this the Sa-  
 viour, for reasons already offered, was ob-  
 liged to fulfil, and that in a twofold sense;  
 first, typically, in the letter or figure, and  
 finally, in the spirit and substance. The first  
 he was obliged to, as he was one of the  
 people, "Made of a woman, made under  
 "the law." As the certainty and method  
 of man's salvation by Jesus Christ was  
 proved, and exhibited under the particulars  
 of what is called the law of ceremonies, it  
 may be viewed, as the gospel preached to  
 the Jews, and the obedience thereof, as the  
 obedience of faith; since it was not only re-  
 quisite,



quisite, that the worshipper should punctually perform what was literally required of him, but it was also necessary, that he should be able to look unto the end of what was to be abolished; for, an obedience meerly literal and implicit to these things, rendered them an abomination even to him who commanded them: and it is hence we find practices literally commanded, so often censured in the scriptures. In all the sacrifices, washings, festivals, &c. it was needful that they should have the Messiah and his salvation in view, as the origin of their appointment, as their final accomplishment, and the end of them all for righteousness. But, for their ignorance and unbelief in these, there was an atonement to be made, as for the sin of their holy things; plainly denoting, their inequality to the knowledge and faith required in the performance of these things. Hence also a reason of our Lord's submitting to the practice of the law of ceremonies; the people were unequal to the perfection required in the practice of it: but this perfection of faith and knowledge was necessary. Therefore, Jesus being, in the mystery of his person, and in the spirit of his office, the complete assemblage of all the nations of the earth, judged it becoming Him, both for Himself and them, to fulfil all righteousness with a perfect heart; hence the saying, "It becometh us," &c. But again—The Saviour was obliged to fulfil all  
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in a higher sense: if we apply the term righteousness to the things which our Saviour suffered, it may intend an exertion of Divine Justice, in the punishment of our sins in Him; where sin, considered as criminal, is expiated and cancell'd by an adequate chastisement: or, viewing it as a debt, it is paid to the uttermost farthing; unto which righteousness, I will suppose, our Saviour had a particular reference, in the words before mentioned, And it may be urged, as a reason of our Lord's submission to Water-baptism, that it was a figure of this righteousness.

In brief, our Saviour's words to John the Baptist, on this occasion, are words of great grace and spirit; they contained a full answer to his objection, and a perfect resolution of his doubts concerning this matter. John thought his Baptism to be calculated only for sinners, for such as needed repentance, purification, &c. and therefore it was, that conceiving of Jesus, as holy and free from sin, he at first forbid him; but our Lord's answer taught him, that though in Himself he was pure and undefiled, yet, as bearing the sins of the people, as sustaining the sinner character, he needed repentance and purification, and therefore would submit to Water-baptism, as an acknowledgment of it; and that as the representative of mankind, and as the captain of their salvation, he was to be made perfect through sufferings.

ings. Hence, he said, suffer it to be so now; partly intimating thereby, that there would be no necessity of repeating it; and moreover, that he was under an obligation to fulfil all righteousness, both in its figure and substance. He had, from eight days old, submitted unto, and practised the law of commandments, contained in ordinances, in all its ceremonies; and Water-baptism being one of these, he would also submit to that. And having submitted unto, and practised with a perfect heart, the whole of what was figurative, he, when the time was fully come, entered upon the substance, and there fulfilling and accomplishing in spirit and truth the whole of what was represented under the figure, he put a final end to the figure, totally abolishing in his flesh the law of commandments, contained in ordinances. And here, as I conclude, Water-baptism had its period, in reason and spirit. For if so it be that we are washed, that we are sanctified, that we are justified, in the name of the Lord Jesus, and by the Spirit of our God; external washings will not only appear to us unnecessary, and unmeaning, when used for religious purposes, but inconsistent and antichristian. Thus have I shewn, or have endeavoured to shew, that Water-baptism is to be numbered among those ceremonies, or ordinances, that were appointed and used as figures of Christ,  
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and of his salvation; and therefore of course abrogated, according to real christianity.

But, to all that I have yet said on this subject it will be replied, That the apostles practised Water-baptism, after our Lord was received into glory; and therefore, it could not relate to what was accomplished in his decease at Jerusalem, but it was designed as an ordinance, to remain in the church to the end of time.

To this I answer, That the practice of the apostles during a certain period, and even after our Lord's resurrection, is not in all things an absolute rule for Christians now. The apostles attended to the Jewish worship, though it was abolished in the flesh of Jesus; they practised circumcision, though totally abrogated in Christ; they continued to distinguish between Jew and Gentile, between meats and drinks, as clean and unclean, though the middle wall of partition was broken down, and all these distinctions removed. In like manner, they might practise Water-baptism, notwithstanding its being disannul'd, as having had its accomplishment in Christ.

There appears to have been a time fixed with God, when the things already fulfilled and perfected in Christ should cease to be literally observed, or used among believers; and of this time, our Saviour often spake, as the End, &c. the beginning of which, very probably related to the subversion of the

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Jewish

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Jewish church and polity; and until which, the apostles seem to have kept up, in many particulars, an outward conformity to the manner of the Jews.

Though the apostles succeeded to our Saviour's humiliation, and to the accomplishment of all things in him, as his ambassadors, and the publishers of glad tidings, yet it does not follow, that they immediately knew the reason and spirit of such things as they published for truth; nay, the contrary is manifest, and therefore, it was only in proportion to their enlightnings, and to the purging of the conscience, through the accomplishment of all things in Christ, that they ceased from ordinances; there being degrees in faith, and in the knowledge of our Lord and Saviour Jesus Christ: hence faith an apostle, "When I was a child, I spake as a Child, I thought as a child, but when I became a man, I put away childish things:" and again, "Not as though I had already attained, or were already perfect."

The Spirit of Truth expressly declares, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." And that Jesus reconciled Jew and Gentile in "one body on the cross," that he brake down the middle wall of partition that was between them, and that of twain he made "one new man, so making peace." Consequently,  
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in the commission before recited, which our Lord gave to his apostles, after his triumphant resurrection, he commanded them to go into all the world, and to preach the gospel unto all nations. But the apostles did not comprehend these things at first, there was some time elapsed before this grace was clearly revealed to them; nor did they easily come into it at last: such were their prejudices as Jews, and their self-righteous maxims, as being not yet fully instructed in the nature of the Messiah's kingdom.

In the article of meats and drinks, how much they were for a season at a loss, both respecting the reason and spirit of the distinction, between clean and unclean; and also, of the annihilation of those distinctions in Christ; I say, how far behind they were respecting those things for a season, is obvious enough from Peter's scruples at Joppa, and afterwards from his conduct at Antioch; and indeed, from their general voice, in their great council at Jerusalem, where they decreed that the Christians should abstain from blood, and from things strangled, &c. it does not appear, that they then saw the lawfulness of eating whatsoever was sold in the shambles; nor, that when they were bidden to a feast, they were to eat whatsoever was set before them, asking no questions for conscience-sake. The correspondence between their faith and practice, respecting the oneness of Jew and Gentile in Christ, was very

irregular and unsteady; of which there are many instances. And though their commission ran expressly, that they should preach the gospel to "all nations," yet it was some time before they saw the expediency, or even the lawfulness, of preaching salvation to the Gentiles. Nor, were they generally agreed, that the Gentiles had a title to salvation, until the gift of God to the Gentiles rendered it impossible for them to deny it, without a refusal of his favour to themselves. From all which, it appears to me, that during a certain period, the practice of the apostles consisted not with the reason and spirit of christianity, in many things; nor, with their own positive testimony under another dispensation. When Paul would have Timothy to go forth with him, he took him and circumcised him; and yet, Paul himself says afterwards, "if ye will be circumcised, Christ shall profit you nothing." Peter was taught, that he ought not to call any man common, or unclean; but the part which he acted at Antioch, was very different from this teaching.

Let it not be falsely surmised, that I aim by these remarks, at depreciating the apostolic character: God forbid! But I distinguish between the apostles testimony, and their conduct; for this, I have authority from the scriptures, even from their own writing: and I trust that I do it, with the same faithful view to the glory of Christ.

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The doctrine of the apostles hath certainly much more authority than their example; the one is infallible, the other was not so: their doctrine was Christ Jesus the Lord, the same yesterday, to-day, and for ever, holy and irreproveable: but being, personally, men subject to like passions with others, their conduct exhibiting infirmity, and therefore, beneath the standard of perfection, they merit not an implicit and universal imitation; this being only due to their doctrine, and to him who was the subject of their doctrine. Hence he, who was not a whit behind the very chiefest of them, exhorts the church, to follow him but as he followed Christ.

For some time after the resurrection and ascension of the Lord Jesus, his apostles seemed to countenance the things that were abolished in him; and which in their epistles, written afterwards to the churches, they declared to be abolished, and pronounced it antichristian to observe them. Hence it follows, that their example, during this period, was not a perfect pattern for their successors. But it is from the example of the apostles during this period, that the generality of the people called christians draw their copy: and hence it is, that there is so much of the old leaven retained amongst them.

It is true, there are some of those that use Water-baptism, who reckon it among things

indifferent, and who (though they be incapable of giving a reason of their hope in the use thereof) think they may with safety comply with such usages; yea, and who think they ought to comply with them, rather than give offence, or suffer any inconvenience for their singularity. But let such remember, that whatsoever is not of faith is sin; and that whatsoever a person does doubtingly, he is condemned in the doing of it. Nor are there any such things in the true worship of God our Saviour, as things indifferent; the things which are not for him, are against him; what leads not to the faith and obedience of Christ tends to idolatry, and, as such, ought to be refused and exposed by every faithful worshipper: as we may learn from the examples of Hezekiah king of Judah, and the apostle Paul.

When the children of Israel, for their rebellious murmurings, were bitten by the fiery serpents, and the dreadful King of Terrors with awful strides marched thro' their camp, the heart of the people failed them for fear; until, overwhelmed with distress, they cried out, "We have sinned," and besought Moses to pray for them. Immediately upon his intercession, the Lord commanded, and Moses made a Serpent of brass, and set it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived. Our Lord himself makes honourable mention

tion of that serpent, as an eminent type of his person and salvation; and as such it stood, witnessing the great deliverance, for more than seven hundred years, even unto the days of Hezekiah king of Judah, who utterly destroyed it. For a long season before its destruction, the people of the land, mistaking its real use and design, idolatrously offered it divine honours, by burning incense to it. This gave the royal reformer such indignation against it, that though it was originally formed, and set up by divine direction; yea, though God had wrought by it a great salvation in Israel, yet King Hezekiah would not spare it; nor did he think it sufficient to destroy it, but that it was also needful to pour the most public contempt upon it, by calling it Nehushtan, (which is interpreted, a trifle of brass;) thus shewing, at once, the unimportance, the worthlessness, yea, even the impiety of all things in the use thereof, though of a divine ordination, when profaned to a wrong use, or made to be competitors with God. In like manner, the apostle, when he saw that Water-baptism interfered with the glory of Divine Grace, and that men were rather disciples to men, and to the works of their own hands thereby, than to the person and salvation of Jesus Christ; I say, upon this conviction and view of things, the great apostle seems to treat Water-baptism, as Hezekiah did the serpent, where he says, “ I  
“ thank



“ thank God, I baptized none of you;” &c. thus in effect calling it (though not a trifle of brass) a trifle of water.

But possibly it will yet be urged, that Water-baptism is more than an empty form, or a meer figure of things, as being not only of a divine appointment, but also attended originally with such spirit and power as sufficiently evidenced its being of God; and therefore, to be retained and practised in the church at all events.

Unto this I reply, that nothing could be more expressly commanded of God, than the making and setting up of the brazen serpent, as noted above; infinite wisdom itself drew the model of it, and directed how it should be lifted up or exalted. And O how unparallel'd was the power attendant on that very significant figure! merely the sight of it expell'd the poison and terrors of death, drawing back from the brink of the grave, and instantly recruiting with life and strength, such who but a moment before were grinding between the jaws of the devourer.

And to shew that the virtue of life and healing was not in any bodily or mental act of the patient, but altogether in the ordinance, and power of God, it is to be noted, that a simple looking, or turning of the eye to this serpent, without the use of physical means, and even without any preparation of the mind, perfectly effected the cure, and  
delivered

delivered out of their distress, the most miserable of mortals.

That the origin of this ordinance was divine, that it was of the utmost benefit to the afflicted, and that it was an almost unparallel'd display of the glory, power, and goodness of God; and that it was withal a striking figure, and an eminent type of Jesus Christ our Lord, is undeniable. But when that great end, for which it was formed, was served, when the divine efficacy and power no longer attended the ordinance, it not only sunk into a state of worthlessness, but became the object of an idolatrous worship; and therefore, it richly merited the destruction it met with.

In like manner, if Water-baptism was at any time a means, by which proper subjects received the Holy Ghost, (though I cannot perceive from the scriptures that it ever was thus blest) it is not so now: this I conclude is manifest enough; and therefore, being now an unmeaning lifeless form, it can only serve to purposes of idolatry.

While Water-baptism retained its significance, as a figure of the Christian salvation, I doubt not but the sincere worshipper might receive consolation through the use of it: but, that salvation being perfected, the reason of the use of Water-baptism no longer remains; nor does the Spirit *now* bear witness to it. And, supposing it to be still a significant figure of some future grace, if

those who use it do not use it simply to that purpose, it becomes in its use, either the shibboleth of a party, by which men are disciplined and proselyted to men, or the worship of ignorance, blindly following the lead of tradition; or otherwise, it is practised as an article of righteousness, and by sundry, made to be the new-birth, justification, sanctification, &c. and, though external, and altogether a bodily exercise, yet substituted in place, not only of the true spiritual worship, but even in the place of Christ, and of his salvation. Thus, like the serpent above-mentioned, being profaned to a wrong use, it merits a similar respect.

That there are some who pretend, that the Holy Ghost is yet given by their hands, in the administration of Water-baptism, I am well aware. But these, in general, are men particularly concerned for their craft, which is in great danger, if outward ordinances be superseded; for the administration of these (as to the function of clerical men) may be considered as the principal support of their order, their ground, and pillar of dignity. Hence, until they are content to let themselves down to a level with the unhalloved laity, impartiality, in things of this nature especially, is not to be expected from them; being scrupulously tenacious of every thing they deem essential to their authority.

One of those gentlemen, in a printed letter which I have lately seen, expresses himself



self thus : ‘ I know this, from plain fact ;  
 ‘ many have received a sense of pardon,  
 ‘ when I baptized them.’ But I am con-  
 strained to conclude, that this is much too  
 confidently spoken. How should this gen-  
 tleman know, that the persons whom he  
 baptized, received a sense of pardon? He  
 could know this only from their ownn-  
 fession ; but infants are incapable of making  
 such a confession, therefore, their Baptism  
 is out of the question here : and the good  
 man’s assertion must of necessity relate to his  
 Baptism of adult persons only ; and this ad-  
 mits of various questions. Was it by the act  
 of Baptism, or by what he spake to them on  
 the occasion, that their faith and the sense of  
 pardon came? Is it not possible for a person  
 to receive a sense of pardon, by the preach-  
 ing of the gospel, without the administration  
 of Baptism? This, I suppose will be granted.  
 But may the same be asserted of Baptism  
 without the Word? Or is it necessary to a  
 person’s receiving a sense of pardon, that  
 both be joined? The latter is denied, from  
 the practice of the apostle Paul, who was  
 not sent to baptize, but to preach the go-  
 spel : and yet it is not to be disputed, but  
 that many received a sense of pardon under  
 his ministry. Hence we argue, that Wa-  
 ter-baptism is no part of the gospel ; nor may  
 the administration of it, *in any sense*, be con-  
 sidered *now*, as preaching the gospel. By  
 the preaching of the gospel, the Spirit ope-  
 rates

rates upon the heart of the hearer, to a sense of pardon; but, by that which is not the gospel, the Spirit does not thus operate: Water-baptism is not the gospel, therefore, the Spirit does not thus operate by Water-baptism. What is not the gospel, does not preach Christ, does not manifest him; and what does not preach Christ, conveys no sense of pardon: but Water-baptism is not the gospel, it does not preach Christ, therefore, it conveys no sense of pardon.

If, as he asserts, many received the sense of pardon when he baptized them, it does not follow that they received it by the means of Baptism: why may it not be supposed that their faith came by hearing, and their hearing by the word of God? This is certainly more eligible, and consistent with revealed truth, than that any external application should effect it.

But the time when they received the sense of pardon: 'When I baptized them,' says the person above mentioned: this proves nothing relative to the point in hand yet; it neither proves that they received the sense of pardon by means of Water-baptism, nor by the sanctity of him who administered it. Perhaps it would not be very difficult to produce instances of such who have received a sense of pardon, at a time when the circumstances of their then employment were by no means hallowed thereby; no, nor recommended by divine authority to others, as

a means whereby they also might receive the same sense of pardon. Thus the Lord is found of them who seek him not, and reveals himself to such who have not asked after him. But it does not follow, that such a wretched, ignorant, supine state, is the means of attaining the knowledge of the Only True God, and of Jesus Christ whom he hath sent. Nor does it follow, because a person received a sense of pardon at the time of being baptized, that he received it by means of Baptism; or, that Water-baptism is enriched with such gifts.

From the whole, I cannot but conclude, that Water-baptism is now an unmeaning spiritless ceremony. All usages and forms, when their end is answered, and the Spirit hath left them, are no more than the dead body; rather tending to defile, than to purify, all who touch, taste, or handle. Where the soul and spirit is departed, the corpse should be buried out of the sight of the living. But where men retain the form, when the reason and spirit of it is no more, they do in effect embrace the dead body, and keep it among them, to the reasonable dislike of many, who on that account are constrained to leave them.

There are also such, who pretend that Water-baptism succeeded to circumcision; and upon this hypothesis, their authority for Infant-baptism is in a great measure founded: but how inconsistent with true reason  
and



and spirit, I shall now proceed to shew. Water-baptism cannot be said to succeed circumcision, by divine appointment, for various reasons: 1st, Water-baptism took place before circumcision was abolished, and they both were observed by the same persons. 2d, Circumcision was typical of what was to be accomplished in Christ, and therefore it remained but until Christ. But it would be absurd to suppose, that one type was succeeded by another, and especially after that end was answered for which it was originally appointed. Where the apostle saith, "if ye be circumcised Christ shall profit you nothing," it is manifest enough, that he does not speak this with a view to introduce Water-baptism, as an ordinance that was to take place of circumcision; but his design was to shew, that circumcision being abolished in Christ, as a matter which, in its reason and spirit, had always referred to him, the use of it now (supposing it to have had such a reference to Christ) would be in effect to deny that Christ was come in the flesh; or, that though he was come in the flesh, it would be to say, he had not fulfilled that for which he was promised; and therefore, the things which as figures related only to him, and to what he was to fulfil, were not yet abolished. Or otherwise, the use of circumcision then would be, to suppose it an ordinance independent of Christ, and without the least reference to his

his salvation, which would be at once to establish it as an article of human righteousness. The use of it, in either of these senses, would imply a rejection of Christ, and such an affront put upon his salvation, as would naturally exclude the offender from its benefits. To suppose then that Water-baptism was appointed to succeed circumcision, is either to make it an article of human righteousness, or to deny that Christ, by coming in the flesh, hath fulfilled all righteousness; for if circumcision was a figure of what was to be accomplished in Christ, wherefore should it, when it was thus accomplished, be succeeded by another figure? But, if it was not a figure of Christ, it must of necessity be an article of the moral law; or otherwise, a political institution. But that it is not an article of the moral law is manifest, from its abrogation by divine authority; nor, had it belonged to that law, could it have been mitigated, or succeeded by a milder ordinance, such as Water-baptism. And, as I have only to do at present with such who profess the scriptures to be their rule of faith, I need not waste time, nor words, to shew that circumcision was more than a political institution, and therefore of necessity it must be considered as typical: but every type refers to its antitype, in whom it hath its reason and spirit; and is not to be succeeded by another pattern of heavenly things, but by the heavenly things themselves.

But to all that I have yet said upon this subject, it will possibly be replied—That circumcision was a seal of “the covenant  
 “which God made with Abraham, where  
 “he commanded him and all his seed to be  
 “circumcised; and ordained that, for the  
 “future, they should undergo the operation  
 “at eight days old: but this being a yoke,  
 “which neither we nor our fathers were  
 “able to bear, the Lord took it out of the  
 “way, and substituted Water-baptism, as  
 “less grievous; and yet perfectly answering  
 “the same end.” In answer to this, let us first consider the nature of the covenant which God entered into with Abraham:—The promise was unto Abraham, and unto his seed, that he should be heir of the world. By this seed, “Christ was intended,” who was to proceed from the loins of Abraham according to the flesh, and in whom all the nations of the earth were to be blessed. In these promises, Abraham saw the salvation of mankind in his seed Christ, and believing this, it was counted unto him for righteousness; and this was the righteousness of faith which he had, being yet uncircumcised. But in this covenant, it was required of him, and of his posterity, that they should receive the sign of circumcision, as a seal of the righteousness of faith. As it was to be worn in their flesh, a sign, testimony, or witness for God, of his goodness in promising, and of his faithfulness in performing, so was it  
 also



also ordained a sign of the grace promised ; consisting of a separation between them and their sins. Righteousness supposes a privation of sin, and the righteousness of faith implies such a state effected by Christ alone, without works of righteousness as done by us. And of this righteousness circumcision is said to be the seal ; confirming and securing under a covering, the grace and salvation thus promised, until the seed should come. Circumcision was a sign and seal of this righteousness : first, in itself, as it consisted in a cutting off the superfluous ; thereby denoting, that its antitype, or spirit, consisted in putting away the body of the sins of our flesh ; in separating our sins from us as the east is from the west. Secondly, the part circumcised shewing, until the promised seed should come, that he was to be a descendant of Abraham, who should effect such a separation between mankind and their sins. Thirdly, the manner of circumcision ; it was painful and bloody, to shew, that this salvation was to be effected by the shedding of the blood of Jesus, and by his enduring the pains and penalties due to sin. Fourthly, the subjects, infants eight days old, having not sinned after the similitude of Adam's transgression ; implying the innocence of the sufferer in his individual right : " he who knew no sin was made sin for us, " that we might be made the righteousness " of God in him." Thus was circumcision

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significant, a sign and seal, respecting both the method and matter of the righteousness of faith.

This accounts for circumcision's being abolished in Christ; or for its being taken out of the flesh and the letter, into the heart and spirit; as is manifest from the New Testament: "And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ." And again, "We are the true circumcision, who worship God in the Spirit, who rejoice in Christ Jesus, and who have no confidence in the flesh." "And circumcision is that of the heart, in the spirit, and not of the letter, whose praise is not of men, but of God." These testimonies are so plain, as to need no comment: the veil is here taken off from the face of Moses, so that we are able to look to the end of circumcision, and to see it abolished in Christ. But that man who first invented the hypothesis, of circumcision's being a figure of Water-baptism, had an unreasonable warm side to ceremonies, and a fruitful imagination indeed; since it is contrary to revelation, and even to common sense. And I may also venture to say, that his followers in this sentiment are no less famous  
for

for tame credulity, or for being under the influence of the same craft.

Thus have I shewn, or at least I have endeavoured to shew, that Water-baptism originally pertained to the law of ceremonies, as a type or figure of the purification of mankind by Jesus Christ; which being accomplished in Him, Water-baptism is no longer a reasonable service. Nor is Baptism of the Letter now, but of the Spirit; which Spiritual Baptism, I would here propose to be that O N E Baptism mentioned in the text: and of which Baptism I shall now proceed to speak. And here, uninfluenced by the favours or fear of man, I shall faithfully follow the lead of that light, which God my Saviour hath given me; and which, in conjunction with the sacred records, shall ever be the guide of my judgment, and the purity and peace of my conscience.

The apostle says, “ For as many of you “ as have been baptized into Christ have “ put on Christ.” Men but lightly tinctured with truth may possibly aver, that being baptized into Christ intends no more than a being baptized with water, into the name, religion, and church of Christ; and that to put on Christ, in consequence of such a Baptism, implies only a putting on the profession of christianity; or, that it can intend no more at farthest, than a putting on of Christ by an imitation of his spirit and conduct.



But in answer to this, I would observe, it is highly probable, that all the members of the Roman church, whose faith at that time was spoken of throughout the world, were baptized with water: they publicly professed Christ, and in their measure were all zealous imitators of him: I take it for granted, that the generality of Christians make no doubt of this. But the apostle's words imply a doubtfulness of their being all baptized into Christ: this appears from a manifest caution in the text—"As many  
 "of us." And again to the Galatians, "As  
 "many of you as have been baptized into  
 "Christ, &c." All are agreed, that those epistles were written to particular churches, or societies of people called Christians. But none were intitled to this sacred appellative, much less to church-fellowship, until they had not only believed, but also conformed, and submitted to such rules and ordinances, as were at That time judged to be a proper test of faith in Christ; and in the very front of these stood Water-baptism. But, tho' those people professed to believe on the Lord Jesus, though they submitted themselves to the ordinances, and consequently had been baptized with water, yet the apostle speaks with great wariness and restriction about their being baptized into Christ, and of their having put on Christ.

If it may be supposed, that there were no unbaptized persons in the churches of Rome  
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and Galatia, unto whom those epistles were immediately written, wherefore does the apostle fix these limits, “As many of us,”—“As many of you,” &c? Is there not a distinction manifestly supposed in the words, between such who had been equally partakers of the outward Baptism? Would not the apostle’s words be defective in sense and propriety, if he intended the Baptism of water, wherewith they all had been baptized, where he says, “As many of us,”—“As many of you as have been baptized into Christ,” &c? The words plainly imply, that the apostle thought it possible, that some of the people to whom he spake them, might not be baptized into Christ; but they had been all baptized with water: therefore, the apostle intended not the Baptism of water, when he spake of being baptized into Christ.

But what he meant by being baptized into Christ, may be known by this criterion, “They put on Christ.” How This is to be understood, I shall have an occasion to shew in the sequel; but in the interim, I shall just take notice of some general opinions relating to this matter, and of these in their variety, as abounding amongst men of different complexions, attachments, and sentiments.

The more remote from the Spirit of Truth, in this matter, are such who make nothing more of it than to have the sign of the cross drawn upon the forehead with a wet finger.

Hence, they pretend to have put on Christ from their infancy; and that they were then made members of Christ, children of God, and inheritors of the kingdom of heaven; that they were then regenerated, born again, and made Christians, and all without their own knowledge of the matter.

This is that which hath filled the world with ignorant Christians, who know not wherefore they are so called: from hence proceeds the innumerable swarm of unbelieving Christians, who have just as much confidence in Jesus Christ, as they have in Mahomet: hence, that notorious contradiction, that abominable lye against the truth, the persecuting Christians; such who (from the delight which they have in blood) are promised blood to drink: hence also, the fighting Christians, whose kingdom is of this world, and who therefore delight in war. In brief, from hence proceeds such who are Christians without faith, who are good without holiness, who are fruitful without works, who, having the form of godliness, deny the power thereof, and who imagine Christianity to consist of external ceremonies. The proposition, that Christ is put on in Infant-baptism, is so unreasonable, and unscriptural, that (but for the consequences attendant thereon, a few of which I have mentioned, and which need none other confutation than barely to mention them) it merits not my notice.

But



But there are others who, totally rejecting the above as an invention of Antichrist, propose, that an imitation of Christ is what the apostle means by putting him on. This I confess, hath a much greater air of probability than the above; and if an imitation of Christ in truth and perfection could be produced, it would have great weight, and a fair claim to the meaning of the apostle: but neither the scriptures nor experience will permit the conclusion, that there is any such imitation of Christ to be found among mankind. The scriptures teach that all men are sinners; that there is none among them who doth good, no not one; that in many things all offend: and if any man say that he hath no sin he deceives himself, and the truth is not in him. The knowledge of ourselves, and of mankind in general, from one degree thereof unto another, serves more and more to confirm us in this truth. Among such who profess themselves the followers of Jesus, there are indeed high pretensions to an uniform imitation of him; but they are meer pretensions. For whoso is capable of delineating what they call their new-creature, their resemblance to Christ, &c. is as capable of shewing that it hath not one similar feature to the great original. All pretended Christ-like appearances in man, when properly sifted, will be found to be altogether chaff; not partaking in the least degree of the true substance.

To

To begin with the motives to holiness, or to what they call an imitation of Jesus Christ; these in man are self-seeking, self-love, &c. and therefore, wholly corrupt; as not partaking of the disinterested, or of that which flows perfectly from love. It is impossible that man should divest himself of self, and selfish principles, whilst he is an inhabitant of this world; let him do what he will, let him disguise himself as he can, it will still be discoverable, that these are his springs of action: whether vice or virtue distinguish his choice, these are still his leading principles. For where a man rushes into vice as the horse into the battle, it is under the influence of self-love, self-pleasing, self-gratification, &c; these triumphing over his reason, so perfectly lord it over him, that there is no law, be it divine or human, civil or social, that he will not break through, and trample under foot to indulge and gratify these.

Again, where the paths of virtue (as called) are the choice, it is but a transformation of the same principles; to avoid punishment, to gain the reward, to court the praise of men, to please himself by reflecting on his own actions and manner, where he becomes his own idol. Some, or all of these, are still the source of his virtue, and his motives to piety: and, under this consideration, his virtue and piety (however excellent in their appearances) stand exposed to  
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the censure of revelation and right reason, as slavish, mercenary, vain-glorious, and idolatrous.

To such who know mankind, it is sufficiently notorious, that all friendship, love, goodwill, and kindness, subsisting among men, have their foundation in self only. In strict propriety, mankind know no other love than the love of themselves; and their dislike is governed by the same principle: whom do you at any time make choose of for your friend, but him, whose personal accomplishments, or manner, or sentiments, or piety, &c. please you? And wherefore do you make choice of such, but because he pleases you? Thus from your own will you choose nothing but what gives you delight; nor have you any other motive for choosing it, than that it gives you delight. If we love a friend, it is for our own sake; and if we hate an enemy, it is from the same motive: every act of benevolence which we do, it is for our own sake that we do it, and where we withhold our hand, we are influenced by the same principle. In every action of life, mankind still sacrifice to their own net, and burn incense to their own drag. And where they contend for acting disinterestedly, generously, and without mercenary motives; and that they love virtue, or holiness purely for its own sake, they are still pleading the cause of self-love, and exhibiting proof, beyond exception, of its absolute dominion over them.



But this by no means agrees with the scripture-account of our Saviour's virtue and obedience; that consisted of disinterested love, self-denial, and doing the will of him who sent him. But this (i. e. human virtue) being perfectly the reverse, cannot, with any shadow of justice, be called an imitation of Christ.

Perhaps, as an objection to what I have said upon the subject, it will be asked, if man be so fully under the power and influence of self-love, as you have represented him to be, to what purpose do the scriptures require him to love his neighbour as himself, yea, to esteem of others as better than himself; to love his enemies, and to render good for evil, &c? I answer—The scriptures do not require this of man, as supposing him capable of it; for the coming of Jesus Christ into the world to save sinners, proves the contrary: the law was given that the offence might abound, and the commandment took place, that man might die. It was to distinguish to man, between good and evil, and to make him sensible that he could not perform the good; to prepare the way of the Lord, by proving the necessity and utility of our Saviour's appearance, as the fulfiller of all righteousness, that the law took place: but Christ being come in the flesh, and having fulfilled all, In us, and For us, his virtue and glory is ours, and we are taught to reckon by him, and not by the works

works of our own hands : thus we stand perfected in his love to God, and to his neighbour; whilst we are conscious that self-love still predominates in our persons, and in all our personal fruits.

But it will yet be objected probably, that these things are not only required of men in the law, before the coming of Christ, but that the Christians are also exhorted to them in the New Testament, by the apostles themselves. To which I answer—Though the law be fulfilled in Christ, and we delivered from the curse thereof, by his being made a curse for us; so that it hath Now no authority to inflict pains and penalties on us, as such who cannot personally fulfil its precepts, forasmuch as we are not under it; yet the nature and the properties of the law are the same, its voice is the same, and it is of singular use in the house of God, not as a master indeed, but yet as a servant faithful in all the house; and as such it is made use of by the Spirit of Truth to gracious purposes.

The law, in the New Testament, is made to detect, expose, and censure all human righteousness; and that it doth continually, lest at any time the Christian man, forgetting the hole of the pit from whence he was digged, and the rock from whence he was hewn, should grow wise in his own eyes, and holy in his own conceit. Hence it is, that such who are far gone in those matters  
will

will not, by any means, allow their sanctification to be tried by the law; but are obliged to have recourse to many inventions, to keep up their spirits in this particular: but such who do allow of the law here, are ever sensible of their own nothingness, and that it is in the Lord only that they have righteousness and strength. Again, where the apostles urge the voice of the law, in the reproofs, precepts, and exhortations which we find in their epistles, it is not that they suppose the people to whom they write, capable of fulfilling it; nor is it with a view to mitigate the severity of the spiritual law, by establishing an imperfect righteousness, consisting of sincerity, of mens best endeavours, and of obeying from a good intention, from a peculiar principle, &c. these were not the design of the Spirit, speaking by the apostles. But his intention, by holding up the purity of the perfect law before them, was to keep low the spirit of conceit and self-importance; and that they might feel themselves under the necessity of a continual looking unto Jesus. To people in their circumstances, in whose principles, conduct, and conscience, so great a change had been wrought, it was natural to conclude, that they increased in goods; and that they had more wisdom, strength, and righteousness, according to the works of their own hands, than they had before they believed: in proportion to these thoughts,  
they



they must necessarily be lifted up, and wander from the right way. To prevent which, by shewing them that they are in themselves as weak and insufficient as ever, the law is in its precepts and spirit set before them, that they might have no confidence in the flesh, nor any rejoicing but in Christ Jesus: thus is Christ the end of the law for righteousness, to every one that believeth.

But to return from this digression—As man's pretended imitation of Christ is corrupt in its source, it is yet more so in the stream: the obedience and holiness of Christ have continuance in them; his purity is constant, invariable, and everlasting; but man's goodness is as the morning cloud, and as the early dew it passeth away, and hath no continuance in it. Again, the obedience, or holiness of Christ is comprehensive, universal, and uniform: but such is not the holiness of the most upright among men; their goodness is very contracted, confined to particulars, generally consisting of useless peculiarities, very irregular, and full of chasms and contrarieties. Again, the holiness of Jesus is all perfection; it was pure in the fountain, it was unpolluted in the stream, nor could it admit of any corrupt mixture: but such is not the holiness of man; that, as I have shewn, is corrupt in the fountain, becomes more so in the stream, and admits of abominable mixtures; such as pride, re-  
venge,

venge, the love of money, deceit, and many more such, too tedious to mention at present.

With what propriety can it then be said, that man's holiness is like Christ's holiness, when the nature and properties of the latter are not, in any degree, discernible in the former? Man is not only defective under the predominancy of his particular foible, but his very wisdom is folly, and his greatest strength is weakness itself; he is extremely defective in that wherein he most excels; as daily experience, and the examples of the holy men of old, recorded in sacred writ, plainly teach.

But some man will ask me—Do not the scriptures speak of following Christ's example, of walking in his steps, of being in his likeness, &c? I answer—They certainly do, nor do they speak in vain. But of this I shall have occasion to treat, when I come positively to describe the True Baptism; and to shew that the putting on of Christ is a spiritual act; my design here being only to shew, that it is not of the flesh. For as to man's pretended likeness to Christ, in his imitation of him, it is not *more* than equal to an actor's mouthing and strutting upon the stage, in the character of some hero of ancient story; where there is neither identity, or similarity, but in the whim of folly and romantic fancy.

Man's fleshly imitations of Christ, may be farther explained, by that beautiful and ini-

mitable simile of the prophet; where he says, "That the day of the Lord shall be "upon all pleasant pictures." A picture, however well executed, however strong the resemblance, has not the properties essential to the original. The most pleasant picture, as it is only a shadowy representation of the original, so is it a representation to one sense only; nor are there any of them so perfect, as in this particular to deceive the eye of the judicious, that they should mistake them for real life.

Nor can the most specious appearances of holiness in man so far impose upon the judgment of such as know mankind, and who are not unacquainted with the scriptures, and with the power of God, that they should at any time mistake such appearances for the same with the holiness of Christ; or ever suppose, that they amount to what is intended by putting on Christ. It is impossible for men to put on Christ, according to their own righteousness, or by such imitations of him as they are capable of, but as the comedian puts on his hero, or as the dead picture wears the living original; and which none but children and fools can mistake for reality.

The term Baptism is applied, in the New Testament, with propriety and consistency to spiritual things; sometimes to the sufferings and death of Jesus, and again to the belief of the truth, in its effects on the mind and conscience of the believer: the death and sufferings



ferings of our Lord Jesus Christ were designed to wash and purify the people. Hence, He Himself terms it a Baptism, where he says, " But I have a Baptism to " be baptized with, and how am I straitned " till it be accomplished?" This was the Baptism which he spake of to his disciples, when he promised them that they should drink of the same cup with himself, and be baptized with the same Baptism. This is also called the Baptism of fire, and with much reason and spirit; as it implies a purification obtained by enduring the penalty. Fire is used for various purposes of agriculture; sometimes to purge the land from thorns, briars, thistles, and other noxious lumber; and at other times, to burn the face of the ground, in order to its fruitfulness; particularly, such ground as is naturally barren and difficult in its culture.

Fire is also a purifier of putrid and corrupt air, by purging it of impure animalcula, and noisom vapours, thereby restoring it to health and sweetness.

It is also the property of fire to purify metals, by separating the precious from the vile; and to distinguish the true ore by consuming the dross. Upon these, and other similar accounts, we may suppose the metaphor was made use of to denote, that the Lord having laid upon Jesus the iniquities of us all, He, as comprehending us in Himself, did through his death and passion purge  
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our sins, He consumed our transgressions and purified our nature. Hence, it is called a Baptism, and the Baptism of fire; and hath the preference in the doctrine of Baptisms.

For, though the washing of water implies the putting away the filth of the flesh, yet this filth is again contracted, and soon; which urges the necessity of repeated washings. But the Baptism of fire doth not only separate between us and our sins, but it also consumes them; so that we may not be defiled with the guilt nor filth thereof any more. This is true in Christ, who being the captain of our salvation, and comprehending us in Himself, was made perfect through sufferings. Thus the fire of his Baptism was both penal and purifying, the latter in consequence of the former; and occupying the nature and persons of mankind throughout the whole of his sufferings and death, they were baptized with the Baptism wherewith He was baptized, they drank of the cup which he drank of, and were together with Him perfected through the same sufferings: Christ being with respect to the people, through the things which he suffered, as the fuller's sope, and as the refiner's fire.

To elucidate which, let us notice the following passage from the words of the apostle, "For as the body is one, and hath  
" many members, and all the members of  
" that one body, being many, are one body,

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"so

“ so also is Christ :” Thus runs the proposition, and the parallel as follows : Christ being one, hath many children, or members, these being many are one Christ. The substance, or doctrine of which is—The church is Christ diffused, or in the many, in variety; and Christ is the church in one, in unity, and perfection : and as Christ was thus the church, it was that He fulfilled all righteousness, in the holiness of His life, through the sharpness of His suffering and death, attested by the power and purity of His resurrection.

Jesus, by perfecting himself through sufferings, from the character of the wicked which he sustained, from the iniquities of us all, which were laid upon him, and thus in knowledge and experience qualifying himself to preside over the house of God, hath brought life and immortality to light ; and has given assurance unto all men, that they shall be judged by Him ; that every threatening, wherewith fallen men have been threatened from the beginning, has been executed upon Him, to their final exemption from all ; and that He hath intitled them, together with Himself, to every benefit resulting from his obedience and sufferings. All which (from his natural care for them, and from his perfect knowledge and qualification, through a sameness of experience with them) He, as the appointed, stands engaged

gaged to render useful to them, through all the vicissitudes of their mortal life.

In the holy gospel we are taught, that Christ sanctified the church, By and In Himself; and that, as her substitute and surety, he blessed her with the opening of the prison, and cloathed her with the garments of salvation: He put the robe of legal innocence upon her, and not only so, but comprehending her, with all her infirmities about her, in Himself, He really and physically purified her, by eradicating the evil, and by conforming her in Nature and in Person to the holy Image of God,

The Lord Jesus, having taken on him the maladies and person of mankind, He, as the physician of value, destroyed the disease, and saved the patient; He made an end of sin, He finished transgression, but saved the people with an everlasting salvation. This, as having the people in Himself, he effected through his obedience unto death, without the consideration of any thing done by them; or, any thing wrought within them, in their individual simple persons: of which He exhibited undeniable proof at his resurrection from the dead, when he was declared to be the Son of God with power, according to the spirit of holiness. And this salvation is further described by the apostle, as follows: “ Not by works of  
“ righteousness which we have done, but  
“ according to his mercy he saved us, by  
“ the washing of regeneration, and renew-



“ing of the Holy Ghost, which he shed on  
 “us abundantly through Jesus Christ our  
 “Saviour.”

Thus are mankind, together with and in Jesus their forerunner, baptized unto the Father. In this grace the church is presented a glorious church, not having spot or wrinkle, or any such thing; but holy and without blemish. The apostle, in ascribing glory and dominion to Him who loved us, and who washed us from our sins in His own blood, hath doubtless a reference to this Baptism; for he manifestly places not only the pardon of sin, but the being purified, or washed from them, to the account of our Lord's death and sufferings, where he says, “He washed us from our sins in His own blood:” which not only implies a legal purification, by a chastisement proportioned to the offence, but a radical cleansing of our nature also; not only a forgiveness of sin, and an exemption from future punishment, but a conformity to the Divine Nature also; a meetness to be partakers of a glorious inheritance among the saints in light.

This was the Baptism of the Holy Ghost and of fire, with which it was said that the Saviour should Baptize the people; for as the fire denotes penal sufferings, and justification and legal innocence in consequence thereof, so the Baptism of the Holy Ghost intends sanctification, or such a spiritual purification, as renders us partakers of the Di-  
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vine Nature. And that our blessed Lord hath effected this, that he hath baptized us with the Holy Ghost and with fire, is sufficiently proved from his own state at his resurrection from the dead, where he appeared the second time without sin unto salvation; having by himself purged our sins, he sat down on the right-hand of the Majesty on high.

In brief, I am constrained to conclude— That the Baptism of the Holy Ghost and of fire, of which John the Baptist declared our Saviour to be the administrator, and likewise that Baptism which our Lord Himself spake of, as a Baptism which he had yet to be baptized with, and for the accomplishment of which he was straitned, and in which he promised his disciples a participation with himself; I say, I must necessarily conclude, that these all related to what was to have its accomplishment through the obedience, sufferings, and death of Christ; and that they have their perfect reason and spirit in the finished work of Jesus.

Hence, in consequence of what Jesus accomplished through his one offering upon the cross, Peter was taught to call no man common or unclean, because God had cleansed them. The apostle Paul taught that God had of the Jew and Gentile made one New-man, so making peace; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached to you which were afar off,

off, and to them that were nigh ; and that God was in Christ reconciling the world to himself : with many other similar passages. All which, according to my judgment, plainly indicate, and even positively teach, that mankind, notwithstanding contrasting appearances in them as individuals, are washed, cleansed, and reconciled unto God in Christ Jesus ; which being wrought in the Name of the Lord Jesus, and by the Spirit of our God, is that True Baptism of the Holy Ghost wherewith Jesus was to baptize the people.

But here I expect it will be asked me—  
 ‘ Is this the *whole* of what the scriptures  
 ‘ mean, by being baptized with the Holy  
 ‘ Ghost ? ’ Unto which I reply—This is the primary meaning of the scriptures respecting the matter ; but I am so far from denying, that they speak of the Baptism of the Holy Ghost in a second sense, as consisting of a divine operation upon the human mind, that I believe and affirm that the things which are true in Christ, are also true in them who believe on him. If in pursuit of this subject, I have first spoken of truth as it is in Christ, it is but a mite of that infinite sum which is due to His name ; He, as head over all things unto his body the church, hath in all things the pre-eminence. Besides, in Christ is the fountain of the waters of life, but in man a stream only ; the stream may be suspended, cut off, or dried up, but the fountain



ountain is always full, inexhaustible, never failing; the stream, while it flows, is comfortable, refreshing, and cheering to our senses, but in the fountain is our hope, trust, and delight; we know that There we are ever filled, That can never fail us, because Jesus Christ is the same yesterday, to-day, and for ever; in Him is the stability of our times, and the strength of our salvation: nor is it consistent with truth, that any attainments, consolations, or spiritual fruits in ourselves, should ever render us independant of Him, or make us unmindful of the honours which are due to His Name.

The Baptism of the Holy Ghost, as relating to his operations on the human mind, or on the heart of individuals, is spoken of in the scriptures sometimes in an extraordinary, and at other times in an ordinary sense; the one limited to the age of the apostles, but the other familiar to all true believers to the end of time; the former consisted of such an effusion of the Holy Ghost, as did not only include the witness of salvation, with righteousness, peace, and joy; but miraculous gifts and powers also: and this was it which the Lord promised the apostles after his resurrection, saying, "For John  
 " truly baptized with water, but ye shall be  
 " baptized with the Holy Ghost not many  
 " days hence;" and for the accomplishment of which they were to wait at Jerusalem. And of this same Baptism speaks the apostle  
 Peter,

Peter, in vindication of his conduct, when accused of preaching the gospel unto the gentiles; where he says, “ And as I began  
 “ to speak, the Holy Ghost fell on them as  
 “ on us at the beginning: then remembered  
 “ I the word of the Lord, how that he said  
 “ John indeed baptized with water, but ye  
 “ shall be baptized with the Holy Ghost.”  
 This falling of the Holy Ghost on the Gentile converts, was according to his miraculous gifts and powers, as is manifest from the following reasons: First, It was according to the manner of his falling on the apostles on the day of Pentecost; which was not as a spirit of faith in Christ, for that they had before; nor as a witnessing spirit of their interest in Christ, for this we may suppose them possessed of before; nor as a sanctifying spirit, which they certainly had from their first faith in Christ; it therefore follows, that the Holy Ghost fell on them that day in his miraculous gifts and powers, speaking with tongues as the Spirit gave them utterance; according to which was the manner of his falling on the people to whom Peter preached. Again—That it was so is farther evident, from the instantaneous proof they gave of it; the apostle discerned it immediately, which had not been the case had their Baptism of the Holy Ghost here spoken of intended his sanctifying influences; as to have ascertained this, some time of probation and perseverance would have been necessary:  
 and

and as both our Saviour and his apostles have taught, that men may have extraordinary joys, and even from hearing the word of truth preached, and yet give no certain proof of their being the good ground, or of their being such who are baptized with the Holy Ghost, and who shall endure to the end, there can be nothing inferred with certainty from such appearances; nor could the apostle determine from their expressed comfort, that the Holy Ghost was fallen on those Gentiles, as he did at the beginning on the apostles. It follows then, that Peter determined of the Gentiles having received the Holy Ghost, by proofs similar to what were exhibited on the day of Pentecost in himself and the other apostles, when they received the Holy Ghost: and this out-pouring of the Spirit is termed by our Saviour and his apostles "the Baptism of the Holy Ghost."

By this Baptism were the disciples of Jesus distinguished in the sight of men, and undeniable proof given that they were of the truth, under the influence of this Spirit; they neither thought their own thoughts, nor spake their own words; but they thought and spake as they were moved by the Holy Ghost: though they were men compassed about with infirmity, and subject to like passions with other men, yet purified with the Spirit, immersed in the Holy Ghost, they were cleansed from themselves, so that their personal weaknesses could neither prevent nor impede the  
Divine



Divine Power which wrought In and By them. Thus were the apostles and other eminent believers of that epoch baptized with the Holy Ghost; they were by this means separated, purified, and influenced to the glory of Christ, as his disciples and unerring witnesses; the truth of which they demonstrated and confirmed by many signs and wonders, which they wrought in the name of Jesus by the same Spirit. But the Baptism of the Holy Ghost, considered in this sense, was extraordinary, as hinted above, and peculiar to the apostles and Christians of the first class in that age; nor doth it appear, with any degree of certainty, that this fullness of Spirit and Power extended beyond that age. But though modern Christianity can make no just pretensions to the Baptism of the Holy Ghost in this extraordinary manner, yet every true believer in Jesus is still, in some sense, baptized with the Holy Ghost; nor without this, is it possible for men to enjoy either spiritual purity, or true consolation: the truth of this hypothesis is granted by all that have any right of claim to the Christian name (as a doctrine very explicitly taught in the New Testament), who are yet far from being agreed as to the nature and properties of the thing itself.

There are some who unreasonably, and unscripturally, rest the doctrine altogether upon externals, pretending that the Baptism of the Holy Ghost operates In and By bodily exercise,

cise, or by the use of outward things; as by the washing of water, and the formal use of words on that occasion; and that such a Baptism may be, where no subsequent change can be proved, nor any correspondent fruit produced; as in the case of infants, who are supposed to be baptized with the Holy Ghost, when they are baptized with water.

Others suppose it to consist in a reformation of manners and sentiment, &c. and having in their own estimate experienced such a change in themselves, they conclude themselves regenerated, baptized with the Holy Ghost, and changed into the image of the Lord from glory to glory, even as by the Spirit of the Lord.

There are yet others, who elated with the conceit of personal purity, and abounding with assurances, joys, and extatic feelings (in consequence thereof) easily mistake their passions for divine inspiration, and their imaginary purity for the Baptism of the Holy Ghost: but this partakes so much of the nature of spiritual pride, and which is so perfectly repugnant to the gospel purity, that it is impossible for the chaste virgin to Christ to be deceived by it, by mistaking it for the Spiritual Baptism. And so far are the above from being authenticated by the scriptures, that they stand rather exposed to the censure of the divine word, as inventions of men; and as having their foundation in ignorance and pride.

Again—

Again—There are some who not distinguishing between being baptized With and By the Holy Ghost, conceive of the Holy Ghost in an active sense ; or under the notion of spiritual agency in this Baptism ; contrary to the scriptures, except it be granted that the Lord Christ is that Spirit, and that He baptizes His disciples with Himself.

The plain scripture-account of this matter is, That Jesus is the agent or administrator of Spiritual Baptism, and that the Holy Ghost is that wherewith he baptizes us, or the material of this Baptism to the soul or spirit, as water is to the body in the external washing. The Holy Ghost is not spoken of in an active sense, as the Baptizer or Purifier ; but passively, rather as the element of purification, as that innocence, life, and purity, wherewith Jesus was to wash mankind ; and which, in the first sense of the promise, He hath perfectly accomplished in Himself, as I have already shewn.

The name Ghost, in its common acceptation, signifies the spirit or existence of a deceased person, and the epithet of Holy added to it, shews it to be a ghost or spirit divinely pure. This may be applied, and not improperly, to the resurrection of our Lord Jesus Christ ; where that which was sown natural was raised spiritual. Mankind, as comprehended in Jesus, died in his death ; but whether this death was their eternal loss, or whether it was propitiatory, and consequently



consequently the gate of life, did not immediately appear: for while Jesus lay in the sepulchre, both men and angels were seemingly in a state of suspense with respect to the Deceased; but in His resurrection, not only the Ghost, but the Holy Ghost of the Deceased made its appearance, and gave proof, not only of His existence with God, but of His acceptance with Him also. In brief—I would here propose, that the terms Spirit and Holy Ghost, are not always personally applied in the scriptures; but that sometimes they denote truth, in opposition to falsehood: and again, they intend reason and substance, in opposition to shadows outward ordinances, and literal appointments; they also design supernatural influence and operations, in contradistinction to lifeless forms, and to the heats of imagination: but more especially, they intend the reason and purity of redemption by our Lord Jesus Christ, which is the Spirit that giveth life, in opposition to the dead and killing Letter.

The reason of our redemption by our Lord Jesus Christ, which is the Spirit that giveth life, consists, First, In the Divine Decree, wherein the glory and honour of being the Redeemer was assigned him; and again, In that union, or oneness, subsisting between the Redeemer and the Redeemed: hence, the Redeemer had His right of redemption, and His capacity of sustaining their persons and condition; and hence also appears, the equity  
of

of their maladies being healed by His stripes. The purity of this redemption was manifested and ascertained in our Lord's resurrection, by which he was declared to be the Son of God with power, according to the spirit of holiness; and by which, mankind also were begotten unto a lively hope. Briefly, The resurrection of our Lord Jesus Christ exhibits, in holiness, the redemption of mankind by His blood and death; and may (not improperly) be called, the Holy Spirit or Ghost of every promise, ordinance, or shadow, relating to this promised salvation. And to have the mind and conscience brought up into contact with the resurrection-state of Christ, so as to answer to the purity of that state, as face answers to face in the glass, is true Spiritual Baptism; it is to be baptized, washed, or purified with the Holy Ghost; that is—with the resurrection-power and purity of our Lord Jesus Christ.

This may be supposed to be what the apostle had in view, when he was desirous of knowing the power of our Lord's resurrection; its power to discharge him from all guilt and impurity, and to perfect him pertaining to the conscience: but more particularly, where he says, "If by any means  
 " I might attain unto the resurrection of  
 " the dead; not as though I had already attained, either were already perfect; but  
 " I follow after, if that I may apprehend  
 " that

“ that for which also I am apprehended  
 “ of Christ Jesus.” Here, in my judgment,  
 the apostle plainly sheweth, that as the  
 people comprehended in Christ were raised  
 from the dead, together with Him, in His  
 resurrection, so the true Christian perfection  
 consists in attaining according to the heart, or  
 to the harmony of our faculties, to that re-  
 surrection, power, and purity; Where we  
 are to the testimony of our own conscience,  
 What we are to the eye of the Father, as  
 accepted in the Beloved.

The distinction between what Christ hath  
 perfected For us in Himself, and that of the  
 revelation of this matter In us, for the Bap-  
 tism or purification of the conscience, is not  
 a devised fable, but a truth authenticated by  
 the scriptures. It is not only proposed that  
 Jesus loved us, and washed us from our sins  
 in his own blood; and that by Himself He  
 purged our sins, &c. which intends the sal-  
 vation that He wrought out and perfected  
 for us, in His own person; but it is also  
 proposed, that the blood of Christ shall purge  
 the conscience from dead works to serve the  
 living God: the former intends our salva-  
 tion finished in Christ; and the latter im-  
 plies its power or efficacy in the human  
 heart, when known and believed; and  
 which may be considered, as a Baptism with  
 the Holy Ghost, that is, in common to all  
 believers in Jesus, even unto the end of the  
 world.



I have already aimed at shewing, that the material of this Baptism, or that wherewith we are baptized, is the Holy Ghost ; or the finished work of Christ, as brought to light and ascertained in His resurrection ; and that this grace and truth, through its knowledge and faith, purifies the heart from the filth, guilt, and fear of an evil conscience : hence, the apostle calls it “ the washing of water by “ the Word.”

The Spiritual Word hath, to the mind or conscience, the same property of baptizing, washing, or purifying, as water hath to the external man. The Word is that which by the gospel is preached unto us, it is that which endureth for ever ; though all flesh be but as grass, and the goodliness thereof, but as the flower of the grass : the Word is the Spirit and Truth of the scriptures ; the Facts of salvation, distinguished from the Report. This Word, in its baptizing virtue, was what our Saviour intended when he said to his disciples, “ Now ye are clean through “ the Word which I have spoken to you.” **THE WORD** is indiscriminately applied to the person, and salvation of Christ ; and is that which the apostles were sent forth to preach, by the gospel, to all nations : and wheresoever it was received, and proved a favour of life, the receiver was baptized, or purified thereby, in the name of the Father, and of the Son, and of the Holy Ghost.

This Baptism may be considered, in the Name of the Father, as the origin of love, who gave us to the Son, and decreed our salvation by him; and in the Name of the Son, as he redeemed and saved us; and in the Name of the Holy Ghost, as he convinces of this grace, shews it to us, bears witness of it, and keep us in the truth of it. Again, as the Father teaches us and draws us to the Son; the Son justifies us, saves us, and speaks peace to us; the Holy Ghost, as glorifying Jesus before the eyes of our minds, distinguishing his beauties, and unsearchable riches, and as influencing those discoveries to our hearts: or, we are baptized in the Name of the Father, as Him of whom are all things, and we in Him; and in the Name of the Son, as the One Lord Jesus, by whom are all things, and we by Him; and in the Name of the Holy Ghost, as the precious testimony and influence of that love to our spirits; until we come up to the acknowledgment of the mystery of God, and of the Father, and of Christ; that is, to the revelation and consciousness of the grace concealed under each sacred appellative, as relating to our happiness in time and in eternity.

This Baptism (as I have already proposed) is called a being baptized into Christ; and is evidenced by the baptized's putting on Christ: to put on Christ is a spiritual act, and intends the exercise and appeal of

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the soul to God. We are taught in the scriptures, that our Lord Jesus Christ is not only our friend, our benefactor, our kinsman, our brother, but ourselves; one flesh, one blood, one spirit with us: the people, as many, make one Christ; as the members, being many, make one body. Christ and the church are considered in the scriptures, throughout the whole of his undertakings and attainments, as but one person; in the articles of his sufferings and death as the guilty sinner, whose soul was doom'd to die; and in his resurrection, as the righteous, the sanctified, made perfect through sufferings. Jesus being thus made of God unto us wisdom, righteousness, sanctification, and redemption; He being the New-creature, the perfect Man, not only for Himself, but for the people; they, as many as believe on his Name, have power given them to become the sons of God, by putting on the Son.

Christ is put on by appropriation founded upon right, arising from the ordinance and gift of God, and from his union or oneness with the people; from hence, we have an undoubted right, to consider him as our New-man; and to deny every self, in our appeal to the Highest, but Him who is our perfect self.

Before Jacob could inherit his father's blessing, he found it needful to put on his elder brother; he not only put on his apparel,



rel, and assumed his name, but he clad himself with his person in a figure, where he drew on him a similar skin to that of his brother's; and taking on him withal the name of his elder brother, he asked and obtained the blessing in his person and name.

The reason and spirit of which is, the elder brother is Christ; to whom pertains the birth-right, the father's blessing, the inheritance, the office of prophet, priest, and king in the family: it is true, He is not ashamed to call us brethren, because both He and we are of one, of one original, of one parent-root; but, as the younger brethren, we have no inheritance but by Him, being ordained to a state of dependence on Him; He gives us leave to ask in his Name, that our joy may be full, with an assurance of receiving what we so ask.

But how can we ask in his Name, except we are found in Him; by entering into, and appropriating his Person, as Jacob entered into the person of Esau? The gospel exhibits our right of appropriation, from the ordinance of God; from the elder brother's love, consent, and desire; and from the oneness subsisting between Him and us in all His undertakings. It was the will of God, that Jesus should be the Saviour and Salvation of mankind; therefore, were they the body prepared for Him to do that will in: in consequence of which, they were to look unto Him, to come unto Him, to believe on

Him, to put Him on; and to reckon of their state and condition, in time and in eternity, both to their own conscience, and to God the judge of all men, by Him; faithfully concluding, that as He is, even so are they in this present world. Thus was He ordained to have the pre-eminence, and that no man should glory before God but in Him.

To this Jesus consented, saying, "Lo I come to do thy will, O my God;" so intense was his love, and so fully was his heart set upon the restoration of the people, that it was the joy which was before him, when he endured the cross, and despised the shame. He took on Him the seed of Abraham, and saved them In and With Himself, with an everlasting salvation; and now calls upon them to be of good cheer, in that he has overcome; assuring them that his grace is sufficient for them, that his strength is perfected in their weakness, and that they shall have peace in Him, whilst in the world they have tribulation: yea, to as many as believe on him, He gives power to become the sons of God; requires them to reckon themselves indeed dead unto sin, and alive unto God by Him; to put Him on, to walk in Him; and to assure themselves, that because He lives, they shall live also.

We are also instructed in the gospel, that there was such a gathering of the people into One, into the Name, Person, and Office of the Lord Jesus, as rendered them His body, His fulness,

fulness, members of his body, of his flesh and of his bones; and indeed the reason and equity of his humiliation, obedience, sufferings, and death : here the Many were made perfect in One, and a reason rendered, wherefore no man should be called common, or unclean, because God had cleansed them. Here Jesus appears to be our New-man, our perfect Man, our New-creation; and from all these considerations, our right of appropriation takes its rise.

We put on Christ—We put him on for the adoption of sons—We put him on for our title and claim to the love of God—We put him on as our wisdom, and righteousness, and sanctification, and redemption—We put him on as our deliverance from all evil, as our final perseverance, and eternal life.

To put on Christ is an act of the mind, and purely spiritual : it supposes without doubtfulness, such a kindred-relation to Christ, such a oneness with Christ, and such a decreed real and full representation of us, in all His doings and sufferings, as clearly entitles us, together with Him, to all the benefits which He has obtained through His doings and sufferings.

Thus we go out of the consideration of what we are in our individual existence, as from the things which are behind, to the simple, faithful consideration of what God hath wrought in Christ, and in us as com-



prehended in Him. This is the mark of the prize of our high calling in Christ Jesus; which is set before us, and unto which we are required to press forward.

Here the real believer in Christ is conscious of being as Christ is, yea, even in this world: he is righteous in Christ's righteousness, as Christ is righteous; holy as He is holy, and in the same holiness; and accepted of God in Him, with the same acceptance which he hath obtained. As this implies a washing, or purification from all human righteousness, and an immersion in Spirit and Truth, it is term'd a being baptized into Christ, a putting on of Christ, and answers to the true Spiritual Baptism.

This in the language of the holy scriptures signifies, "A change into the same image  
 " (with the Lord) from glory to glory, even  
 " as by the Spirit of the Lord: as He is so  
 " are we in this world—Perfect, pertaining  
 " to the conscience—Because that the wor-  
 " shippers once purged, should have no more  
 " conscience of sin.—Therefore, if any man  
 " be in Christ, he is a new creature; old  
 " things are past away, behold, all things  
 " are become new.—Be ye therefore perfect,  
 " even as your Father which is in heaven is  
 " perfect—Till we all come in the unity of  
 " the faith, and of the knowledge of the Son  
 " of God, unto a perfect man; unto the  
 " measure of the stature of the fulness of  
 " Christ." Nor are these passages to be ex-  
 pounded

pounded as outward, and in the flesh:

“But he is a Jew, which is one inwardly,  
“and circumcision is that of the heart, in  
“the spirit, and not in the letter, whose  
“praise is not of men, but of God.”

The benefits attendant on the true Spiritual Baptism are many, and great; and may, by comparison, be thus illustrated:

The Baptism of water hath no higher claim than that of putting away the filth of the flesh; but the Baptism of the Spirit is a cleansing from all filthiness, both of flesh and spirit.

Outward Baptism is a meer bodily exercise, and cannot possibly contain any argument of profitableness in it, beyond mens false conceptions of the Divine Being; for while they think Him to be such a one as themselves, they will also imagine Him to be delighted with the like kind of homage. But the inward Baptism, which is of the heart, is a spiritual operation; a purity and worship suitable to the properties of that God, who is a Spirit, and who seeketh such to worship him, as worship him in spirit and truth.

The Letter-baptism, as it is a creature-act, leads men to glory in themselves; as the ancient Pharisee, who boasted of being circumcised on the eighth day; or as the modern Pharisee (unto whom the face of Moses is yet veiled) boasts of his submission to ordinances. But the Spiritual Baptism, as  
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it is an act of Christ, purging the conscience from dead works by his own blood, that men might serve the living God in the newness of the Spirit, is a Baptism that baptizes us out of ourselves into Christ, where rejoicing in Him we worship God in the Spirit, and have no confidence in the flesh.

The External Baptism leaves its subjects where it found them, whether infants or adults; it produceth no change in them, they are as much in their ignorance, unbelief, or self-righteousness afterwards, as they were before. But the Internal Baptism is a deliverance from the power of darkness, and a translation of men into the kingdom of God's dear Son.

The Fleshly, or Water-baptism, does not only permit bigotry, but even makes men bigots; for as they are either led to think, that to baptize with water is to christianize, or that it is essential to Christian obedience; so are they taught to censure, and condemn as hereticks, and heathen men, all those who refuse submission to their Baptism; and this lays a foundation for the injurious spirit.

But the Baptism with the Holy Ghost gives men very different ideas; this Baptism expels the spirit of bigotry from the heart, and teaches the Christian to determine of real christianity in men; not from their use of ceremonies, from their subjection to ordinances, but from their having their faith, hope,



hope, and rejoicing in Christ Jesus; and from their having imbibed his Spirit.

And as to those, whom the spiritually-baptized cannot as yet (on these grounds) call Christians; they are taught to consider them as beloved of God, as redeemed by Jesus Christ; and therefore, such who may sooner or later be blessed with the One Spiritual Baptism.

Hence, they are taught to treat them as their neighbour, yea, as their brother, according to the Word of Truth, which says, “For this end Christ both died, and rose  
“and revived, that he might be Lord both  
“of the dead and the living. But why dost  
“thou judge thy brother, or why dost thou  
“set at nought thy brother? We shall all  
“stand before the judgment-seat of Christ :  
“For it is written, As I live, saith the Lord,  
“every knee shall bow to me, and every  
“tongue shall confess to God.”

Thus does the Baptism with the Holy Ghost, purify the Christian man to the love of God, and of his neighbour; it so deeply tinctures his heart with the compassions of the Lord, that he cannot oppress, he cannot injure; nor does harshness, or severity, consist with the Christian character; nor can he consider any man so remote, as to behold his miseries with an unpitying eye: but according to the Spirit of Him who hath baptized him, he is influenced by tenderness, and good-will to all; and as a

child of the highest, he is kind even unto the unthankful, and to the evil.

These, and many more, are the advantages attendant on the Baptism with the Holy Ghost ; which is sufficient to shew its importance, and to prove beyond all dispute, that this Baptism of the Spirit, is that One Baptism, which the apostle speaks of in unity with the One Lord, and the One Faith.

As I am now drawing nigh to a conclusion, it will not be improper to take some notice of what might otherwise, in a prejudiced and critical reader, give a seemingly plausible occasion to charge me with self-contradiction and inconsistency ; from my defining the Spiritual Baptism to be first what Christ has effected on behalf of mankind in Himself, through his doings and sufferings, having exhibited undeniable proof through his resurrection, of his having purified and saved the people in Himself, with an everlasting salvation. And again, to be a divine operation on the hearts of such who believe on Jesus ; whereby they are washed from their filthiness, and purified to the answer of a good conscience towards God, by our Lord's resurrection.

If, by a few brief hints, I can free the above distinctions from the charge of contradiction, by shewing, that though I have distinguished the Baptism with the Holy Ghost, wherewith Christ was to baptize the people,

into what he hath perfected in Himself, and again, into the operations of His grace on the heart of the believer; yet that these distinctions are truly in unity in the one Spiritual Baptism; I shall attempt saying nothing more on the subject.

The great salvation, in every gracious particular, is wrought out, finished, and perfected for ever in Jesus Christ: to this all the prophets, who have been since the world began, bear witness, that "Israel should be saved in the Lord, with an everlasting salvation." That In the Lord all the seed of Israel shall be justified, and shall glory, were the leading doctrines of the Old Testament; and to this faith, every particular of the ceremonial law was appointed to be a directory.

This also is the doctrine of the apostles—Christ is the seed to whom the promises were made; made to Him as comprehending mankind in Himself, on condition of perfect obedience, actively and passively; made to Him, as the Spirit and Truth of every blessing contained in the promise. Christ having succeeded in all his undertakings, all the promises of God are in Him now, yea and amen. Whether it was forgiveness of sin, or righteousness, or holiness, or that spiritual effusion, which answers to the Baptism with the Holy Ghost, that was contained in the promise; they are all fulfilled upon the people as comprehended in Christ Jesus.

Thus



Thus we affirm, that Christ baptized us in Himself with the Holy Ghost, and that in Him the beloved, we are made accepted, having redemption in His blood, the forgiveness of sins; and that this is as surely true in Him, when we are in ignorance and unbelief, as when we live in the knowledge and enjoyment thereof; nor can any thing but this record's being a permanent truth, ever convince the world of sin, because they believe not. Thus stands the truth in Christ, and thus are we seen of God in Him, whatever situation we may be in respecting our own consciences.

But when it pleases God to reveal his Son in us, when we are brought up to the knowledge and faith of the Truth, as it is in Christ, our state of mind, respecting purity, peace, and joy, answers to the particulars of Grace and Truth in Christ, as face answers to face in a glass.

Thus that Baptism of the Holy Ghost, wherewith Christ has baptized us in Himself, becoming intelligible to us, we believe it, appropriate it, and purify ourselves in it; so as to be free from guilt, and fear, and filthiness. Thus, in our measure, we experience that Baptism of the Holy Ghost, wherewith Christ baptized us in Himself; but we can no longer experience this, than we are found believing, and rejoicing in the truth as it is in Him: hence, the necessity of a continual looking unto Jesus.

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As the sacred writings often speak indiscriminately of the truth as it is in Christ, and the manifestation and effects of the truth as in us, as the kingdom of God, the salvation of God, &c. without ever intending that any thing besides Jesus Christ alone is the salvation of God; so I, (where I have defined the Truth as in Christ, to be the Baptism with the Holy Ghost, and the same of this Truth's operation on the Christian heart) have had none other view than to testify of the Salvation that is in Christ, and of the knowledge and experience of it, as in every one who believeth.

F I N I S.

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\* \* \* *Shortly will be published by the same AUTHOR, by Subscription, A TREATISE on the LORD'S SUPPER; another on the MINISTRY of the NEW TESTAMENT; and a third on the CHERUBIMICAL MYSTERY, or an Essay on the MISSION of EZEKIEL the Prophet. Subscriptions will be taken in by the Author, and S. Bladon, Bookseller, in Paternoster-row.*

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